

# THE SPIRIT OF MISSIONS.

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NO. 3

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

AT ITS MEETING, TUESDAY, FEBRUARY 12TH, 1895.

—THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Scarborough, Peterkin and Rulison; the Rev. Drs. Eccleston, Satterlee, Shipman, Huntington, Brown, and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert and Christian; and Messrs. Vanderbilt, Low, King, Mills and Brown. The Right Rev. Drs. Barker and Graves, of the *ex-officio* members, were also present.

—The Treasurer's report to February 1st having been presented, the Board gave attention to the financial statement appended. Reference is made in connection with this to the statement at the end of the Acknowledgments in this number, showing that the sum of \$418,979 will be required before the first of September to meet the appropriations and the deficiency of last year.

—On the nomination of the Woman's Auxiliary Mrs. Curtis, of New York, and Mrs. Worthington, of Nebraska, were elected to fill the vacancies in the committee on missionary publications, caused by the resignations of Mrs. Bleything and Mrs. Dewey.

—Communications were received from seven of the Bishops having Domestic missionary work under their jurisdiction, and their requests were complied with.

## A SCENE OF JOY IN ANCIENT HISTORY.

It was the end of King David's reign, as recorded in the last chapter of the First Book of the Chronicles, when the congregation of Israel was assembled to join with the king in a closing act of his reign in preparation for the glory of the reign of his successor, and they made a great offering with glad hearts, which is described in these words worthy to be set to music :

Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation, and David said :

Blessed be thou, Lord God of Israel, our Father, forever and ever.  
Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty :

For all that is in the heaven and in the earth is thine;  
Thine is the kingdom, O Lord, and thou art exalted as head above all.  
Both riches and honor come of thee and thou reignest over all;  
And in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Now, therefore, our God, we thank thee and praise thy glorious name.

But who am I, and what is my people, that we should be able to offer so willingly after this sort?

For all things come of thee and of thine own have we given thee.  
 For we are strangers before thee and sojourners, as were all our fathers.  
 Our days on the earth are as a shadow, and there is none abiding.  
 As for me, in the uprightness of mine heart I have willingly offered all these things:

And now I have seen with joy thy people which are present here, to offer willingly unto thee.

Why might not such a scene as that be often repeated under the reign of our King for the glory of His Kingdom, which is an everlasting kingdom? All that we have of riches and honor and power are from Him, and it is our privilege to make His way known upon earth, His saving health among all nations.

### TABLES OF CONTRIBUTIONS.

WE mailed to the clergy early in February tables of contributions sent through the treasury of the Board during the year which ended September 1st, 1894, and invited their attention to the following points:

1st. The large number of congregations to which no contribution is credited.

2d. The fact that except for the Sunday-school offerings the number of contributing congregations would be still further reduced.

3d. The fact that an average contribution of \$10 from every congregation that failed to send an offering to the Board during the last fiscal year would have saved the Board from a deficiency September 1st.

4th. Every congregation can and should contribute at least once a year to the general missionary work of the Church.

5th. Every parishioner can and should contribute annually to the General Board of Missions.

6th. The only way in which this can be accomplished is through the personal sense of responsibility upon the part of each clergyman.

7th. A definite time and a personal application, securing a distinct gift or pledge from each parishioner, would accomplish wonders.

8th. There is no time like the present, and to defer a good purpose may defeat it. Therefore shall not each one for himself act without delay in securing a contribution from every parishioner for this year and forward it to Mr. George Bliss, Treasurer, 281 Fourth Avenue, New York?

These tables have received a good deal of attention, as evinced by the number of communications which have come to us upon the subject; some of them pointing out errors, which we deeply regret, and others declaring a purpose to make a better showing this year. We give extracts from the letters of three Bishops upon the subject of contributions for missions.

Bishop Doane, of Albany, has addressed the clergy of his diocese in the following words, which appear in his diocesan paper:

I am greatly grieved and distressed to find, by the official report of the Board of Managers, that a very large number of parishes and mission stations in this diocese have failed to take any offering during the last year for our Domestic and Foreign Missions. Making all due allowance for the large number of small and weak stations, and for some errors which I have had corrected in the list, it nevertheless remains a painful fact, that



fifty-nine churches in this diocese have done nothing to enable us to carry on this most important work, and to carry out the positive injunction of its Divine Master. I most earnestly entreat the clergy, parochial and missionary, to see to it, that during this convention year an opportunity shall be given in every church, and the duty pressed home upon all our people, to make at least one offering for the General Missions of the Church, to be sent to the Treasurer in New York. I put this, first, upon the high ground of unquestionable duty, measured not by the amount, but by the act of the offering; and in the next place, upon the selfish ground of securing a blessing in return, which shall strengthen and deepen our corporate spiritual life.

Bishop Seymour, of Springfield, has addressed the clergy, through his diocesan paper, in the following terms:

We are deeply interested in the general mission work of our Church, and we desire to draw you to take the same interest as we ourselves feel. The very best way of stimulating and strengthening such interest is to devote in gifts and offerings as much as we can reasonably spare to the object. Hence we ask every clergyman in our diocese to appoint some one occasion in the course of the year for an offering to the cause of missions, and, if possible, two, so that one offering may be given to missions at home and the other to missions abroad.

We would remind our dear brethren that we are the recipients of the bounty of the Board of Missions, and were it not for their help our work in many places would entirely cease, and in others would be very much weakened. We beg you not to forget this request or allow any excuse to be pleaded as a reason for not giving at least one offering to the cause in every parish and mission.

Bishop Peterkin, of West Virginia, in a personal letter, writes:

I have received the table of contributions and noted the eight points well made. The sixth is a home thrust to us all, which I as one of the clergy take to myself. The question then is, What can I do? or rather, What will I do? for there is a close connection between the "will" and the "can." I do not see, then, why I cannot enforce the fourth point. I shall try to have every congregation, as well as every Sunday-school, represented on your next list. I write this, however, to say that for this purpose you must revise the list. I will revise it for you, giving definite reason for striking out certain names of congregations which now appear. . . . I fully believe that every person ought to contribute, and I am not going to relax effort until I get them up to it. . . . I am glad to think that, as things go, this diocese has an honorable record. Now we want to make this record honorable not only as things commonly go, but as they ought to go. . . . The more I am brought face to face with the question of the maintenance of our missions, Diocesan, Domestic, and Foreign, the more I am convinced that the difficulty is often, perhaps generally, that the offertory which ought to be available for such work is practically mortgaged for current expenses. Something can be done to free the offertory by steady and persistent effort.

### A GOOD WORD ABOUT MISSIONARIES.

BISHOP WHITTLE, of Virginia, in a lately published letter, writes the following true and timely words about missionaries and their high vocation:

Many seem to feel that a missionary is an inferior sort of man. In other words, they appear to think that our missionaries are not equal to and are not doing as good and important work as the city ministers. But this is a great mistake. Do you know what



a missionary is? It is a man or a woman who *is sent* by God to make known to others His great love for us all, which He showed by giving His only-begotten and beloved Son to die for our sins. And who was the greatest missionary that was ever on earth? It was our Lord Jesus Christ Himself. He said that He *was sent* or appointed a missionary, by the Father, to save us from our sins and the punishment of our sins, and He told His first disciples: As the Father sent Me into the world, or appointed Me to be a missionary, even so send I you. Go ye, therefore, into all the world, and preach the Gospel to every creature.

So you see that *missionaries* ought to be most highly esteemed and honored for their work's sake, since Christ and His Apostles were all missionaries, as are all true ministers of the Gospel now.

### EPISCOPAL JURISDICTION IN JAPAN.

WE published last December an editorial note referring to a statement by Bishop Bickersteth, of the English Church mission in Japan, upon the subject of episcopal jurisdiction there. We said:

In making such statement the Bishop overlooked these facts: "Our mission in Japan was established in 1859, and ours were the first Protestant missionaries in that country; the Rev. Channing Moore Williams, who had been in residence there from the beginning, was in 1866 consecrated Bishop of China and Japan, and, although he resided for a time in China, he made frequent visits to Japan and continuously exercised jurisdiction there. In both Tokyo and Osaka our work was firmly established before missionaries of either of the great English societies were in residence."

Bishop Bickersteth has written to us, in reply to the above note, that in his statement, which we criticised, he was referring only to Tokyo, and says that the Rev. A. C. Shaw of the English mission and the Rev. C. H. Newman of our mission arrived simultaneously in Tokyo on September 5th, 1873, and that at that time Bishop Williams was resident in Osaka, moving to Tokyo two or three months later; and also that the English mission was from the first under the jurisdiction of the Bishop of Hong Kong.

In 1882 the secretary of the Society for the Propagation of the Gospel informed the Secretary of our Foreign Committee that all its missionaries in Tokyo had been previously put under the direction of the American Bishop. Previous to the arrival of Messrs. Shaw and Newman, Bishop Williams had made visits to Tokyo in search of a residence for himself, which was very difficult to secure, "and that," writes Bishop McKim, "before any English missionary had thought of coming." The first convert in Tokyo was baptized by Bishop Williams.

In a letter dated July 3d, 1883, addressed by the present Archbishop of Canterbury to Bishop Bedell, the Archbishop alludes to the approaching consecration of the Rev. A. W. Poole, Bishop-nominate of the Anglican Church in Japan, and says: "I readily acquiesce in your proposals and have made arrangements that the new Bishop should reside in Kobe, unless, after consultation with representatives of the American Church, he and you should think it better for him to have his headquarters at Osaka." Bishop Bedell's proposals were: "Each Bishop of Anglican Churches abroad in Foreign Missions to reside in a separate city. No two in one city. . . . As to Japan—Bishop Williams to continue resident at Tokyo. Osaka to be common ground; no Bishop residing there."



In closing his letters Bishop Bickersteth most wisely says:

The full co-operation of the two missions is essential to the work which God has given us to do in this land at this great crisis of its history. What, I am convinced, is most needed is a large expansion of the work of both missions. If the number of men and women at work here could be doubled within five years the result might be of the first importance to all Asiatic Christianity.

### A MISSIONARY CONFERENCE.

A CONFERENCE of officers and representatives of societies engaged in the work of Foreign Missions was held in the Church Missions House on Thursday, February 14th, beginning at ten o'clock and continuing throughout the day. There was a large attendance. Papers upon practical subjects of common interest were read and discussed, as follows: "The Japan-China War: Its Strategic Significance to Missions," "Industrial Missions: How far They have been Developed in Foreign Lands," etc. An important report of a committee appointed the year before was presented and read, the subject being "Self-support on the Foreign Field." In connection with this, printed tables were distributed showing the remuneration received by missionaries of all societies in the several lands where the different boards are working.

The last topic of the day was "Motive in Foreign Missions," which drew forth an admirable discussion on the spiritual side of the work. The conference was presided over by the venerable Dr. A. C. Thompson, of Boston, who in closing made the following remarks:

Will you pardon me, brethren, for saying that I have noticed this in the course of fifty years of observation and attendance upon missionary meetings, numerous conferences included, that there has been evident progress? Such gatherings constitute a normal education. There is a degree of intelligence, a grasp, that did not exist fifty or twenty-five years ago, common to officials and in a measure to outsiders. Let me say further, that it has seemed to me to-day that we have been on such a mountain as, in one oriental country there is a tradition of: a mountain so high that those who reach the summit can hear the angels singing—hear the ascriptions that are rendered in the upper world: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

You will pardon me for saying that for some reason I never was so impressed by that very familiar and most significant symbol that exists in this world as in going into the Chapel to-day for the ten minute service at twelve o'clock. There in front of us was the cross. I was deeply impressed, remembering at the instant how in crossing St. Bernard in a furious storm, the way lost, obliterated by the snow, the guide advancing, looking for the sign which we all remember to be on the Alpine roads—the wayside cross—shouted: "The Cross! The Cross! The way is found."

Well, brethren, we individually were all once wandering on the dark mountains, and we have all heard that cry, "The Cross!" and we have been saved, and

" In the Cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime."



## CHRISTIANITY IN JAPAN.

WE have received a letter from Bishop McKim, of Japan, giving some straws to show how the wind is blowing there in favor of Christianity. He writes:

When the war began many thought that the whole attention of the people would be devoted to the army and navy, and that they would be not only indifferent but opposed to Christianity on account of the known sympathy with China of certain western Christian nations. The opposite is the truth. A very few Buddhist priests—said to be six in number—have been allowed to go with the army to perform burial rites, and it is asserted that they do nothing else. Some of our Japanese on hearing this said: "We know now the meaning of our Lord's words: 'Let the dead bury their dead.'" All Shinto priests have been refused permission to go with the army.

Last week six Christian Japanese ministers received official recognition as Christian evangelists and "comforters" to the soldiers of the first and second armies now in China. More than this—the Bible societies' agents have been given official permission by the minister of war to enter all garrisons in Japan and distribute the Scriptures and tracts.

The Japanese Christians have been most active in relief and charitable organization for soldiers and their families. The public press speaks most highly of the good conduct and courage of Christian soldiers in the invading army. Quite a number of our converts have gone.

To the same purport is a letter from the Rev. J. L. Dearing to the *Watchman* of Boston. He writes:

Those in authority are doing everything in their power to have the Testament placed in the hands of every soldier. The private secretary of Count Ito aided in forwarding a large number of copies of the Testament to be distributed through the navy. Prince Komatsu, who is at the head of the imperial guards, asks that 10,000 copies of the New Testament be furnished, for every officer and man in the imperial guards. They are the picked men of the empire, he says, and should be the model men of the army. He wants every one to have a Testament. Free permission has been given to the agent of the Bible societies to distribute Testaments and to hold religious conversation in the hospitals of the army, among the Chinese prisoners, and in the barracks throughout Japan. How much this means it is hard to realize. We cannot believe that this general permission to do a work heretofore forbidden comes wholly from a new love for the Bible. Other forces are doubtless at work; but the fact that the Bible is thus circulated may tell wonderfully in the advancement of the Master's Kingdom through the new and widespread reading which these thousands of copies will receive. We may well pray that the understanding of many may be opened. It is unquestionably true that the war will forward Christianity in Japan as well as Corea and China. Corea has been opened as never before to Christian teaching. The slur which has often been heard in Japan, that Christianity would make one disloyal and destroy one's love for the emperor and for one's country, has been effectually stamped out by the loyal attitude of all Christian people. The activity of Christian people in seeking to supply the needs of the army, as well as in prayer for the army, has brought Christianity before the people in a very favorable light, quite in contrast with the inactivity of the Buddhists.

## THE UPHEAVALS OF WAR IN THE EAST.

THE *Church at Home and Abroad* has the following on the startling rapidity with which history has been making lately in the far East:

The upheavals of war have shaken the far East, and the tremors of the mighty con-



flot have extended throughout the world. There is a purpose in it all, which God will reveal in His time. Already the national, military, and social aspects of the far East have been forever changed. National character and standing have been revealed; significant lessons have been taught; pride, prejudice and ignorance have been rudely shaken; the modern era has been hastened; closed doors have been opened; the "cycles of Cathay," which have dragged on their slow length with weary dullness, have been wonderfully shortened, and the year 1894 will have a marvellous influence in opening the far East for the entrance of modern forces in the interests of Christianity and civilization. History has been made with startling rapidity in Japan, Corea, and China. New treaties have been consummated with civilized powers, establishing better relations, and characterized by a higher international consideration.

It is an era of crises in Japan, and it is interesting to note how God has prepared the men for the times. Many years ago five Japanese young men came to London, and were there carefully educated under the oversight and parental guardianship of Christian friends, prominent among whom was Mr. Matheson, who is an influential supporter of the London Missionary Society. These young men are now leading spirits in Japan. One of them, Count Ito, is at the head of the government, and seems to be the prime minister for the hour. We can now read the meaning of this marvellous development of Japan. In the providence of God the nation was ripening fast to take its position of responsibility and power in the East. We believe that it will appear more and more that God has been preparing a missionary Church in Japan to take a leading part in Asiatic evangelism.

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#### BRIEF MENTION.

A RECTOR inquires: "Can I have our Lenten offerings go to any particular work I may designate?" To this we replied: The voluntary principle in missions is sacred, and any one may designate where his contribution shall be applied; but if the principle of designation were thoroughly carried out there would be no use of a Society or Board of Missions, and there could be no appropriations.

WE are sending copies of THE YOUNG CHRISTIAN SOLDIER to all the clergy each week during Lent. They will be found to contain letters and articles which are especially calculated to interest the children at this time and to stimulate them for the Easter offering. Will the clergy kindly have them read to the children?

BISHOP MCKIM writes, under date of December 27th, that Messrs. Ōka, Ōdake, and Yamada were admitted to the Diaconate on the Fourth Sunday in Advent, December 23d, 1894.

NOONDAY prayers for missions are said daily at the Diocesan House, No. 1 Joy Street, Boston.

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#### WITH OUR CORRESPONDENTS.

THE clergy can aid materially in the support of missions by placing pledge-cards in the hands of all their parishioners. We will supply cards in any number that may be desired if only the clergy will let us know how many they can use. The following letter from a Virginia rector shows what may be done in that way: "Your circular letter of Epiphanytide has been received, but just before it came to me I received the Church Calendar and a copy of THE SPIRIT OF MISSIONS, from which I found to my great surprise that the Society was in debt. I have but a small country parish, which pays the rector between six and seven hundred dollars per year, but I determined to do what I



could for the relief of the Board. As we are building a new rectory, which takes all our extra funds, I could not hope for great things. I adopted the plan of sending out in the collection plates blank cards like the one inclosed, with the request that each one would fill one out and hand it to me if for but five cents per month. I tried to impress upon my people that the Church is a Missionary Society and all its members should contribute to its support. I have as yet only tried this at two churches, but considerably over \$100 has already been pledged. When you learn that last year our parish gave nothing to this most worthy cause I am sure you will feel that we are awaking on the subject. None of the amounts promised are very large, but it is the number of small units that makes the total. May God awaken all His people on this all-important subject, and may you find an abundance brought into His store."

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A MISSIONARY in West Virginia, in sending a contribution from missionary boxes in his own family, writes: "I shall not be able to send any offerings for the general missionary work of the Church from my small missionary congregations until Easter. I have already notified them that I want them to work with the children during Lent for that purpose, that their Easter offerings may be sent with the contents of the children's boxes. I believe that by that plan larger offerings will be secured. In the meantime I would like to distribute leaflets regularly; if not every week, as frequently as possible.

I have not a list of your leaflets before me, but will be very grateful for any you can supply me with. There is one thing I want to say to you: In every notification of appointment to a stipend the missionary is asked to consider himself a special agent of the Society, etc. What I want to say is this: I consider myself such an agent, not because I receive a stipend, but because I am a member of Christ by virtue of my baptism. While personally deeply grateful for the stipend I now receive, I should be ashamed of myself if it required such an inducement to make me try to interest my people in the very life-work of the Church."

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HERE is a letter from a Churchwoman of Pennsylvania, who is always wide awake to the Church's missionary work, and whose thoughts are full of practical suggestion: "When I received my copy of the QUARTERLY MESSAGE last week, with those wonderful extracts from the letters of thirty-two of our Bishops, I wanted to write to you some expression of the gratitude I felt at such an outpouring of love for missions. To-day comes the dear SPIRIT OF MISSIONS, brimful of cheer shall I call it? yes, I will, because it is so full of need, and if there were no need it would mean death, for life needs. And so, thank God, the Church is alive to-day, and we are here to help to supply them. I want especially to speak of the Children's Lenten Offering. It was smaller last year, just because we took it for granted that it must be so, and fewer words of hope and trust in the children were written and sent forth than ever before, I think. But this year we must have that \$100,000. Only let rectors, superintendents, teachers tell the children how little it is to ask of them—400,000 Sunday-school pupils just twenty-five cents apiece, and six Sundays to give it in. Only think of the thousands of children who could give that sum every Sunday, and if they do their duty, which they will if they are taught it, it will more than make up the average of those who can, perhaps, bring only one cent each Sunday. There is a sentence in Bishop Talbot's letter that has the right ring in it: 'If every child in every Sunday-school could only be made to feel that he is a soldier in the great Army of Christ, and that the success or failure of the battle rests with him, we believe the grand total of \$100,000 now aimed at would easily be reached.' I will add to this, that if every man and woman could only *realize* that they are soldiers of Christ, there would be an end of the need of appeals and weary journeyings from the field to invoke our aid. The Lord's treasury would be full, and God, even our own God, would give us His blessing."



## GREETING TO THE NEW YEAR.

*To the Faithful which are in Christ Jesus, Greeting :*

GOD bless us every one as we enter upon this New Year of Grace! It is well that we pass immediately out of Christmastide into the Epiphany season, for why should the "coming of Christmas exalt the dear Lord before the world once more," unless we who know and love Him try to make Him known to others also? Yes, labor and pray that "all men everywhere may seek after Him and find Him."

Let us start the new year with an earnest purpose to give our own selves to the Lord; and then we shall not be satisfied unless we are working by all the means that are possible, and in all the places where God opens the way, "to put Christ's Name upon every lip; to place a true thought of Him in every mind, and a real love for Him in every heart."

For 1894 and all that is behind it, for the manifestation of the truth and power of the Gospel, for mercies remembered and for those forgotten, we thank God; and for 1895, and all that is beyond, with the opportunities that it brings, and the calls to duty, and all the privileges and promises, we take courage.

To the faithful, loyal servant the outlook for this new year is full of cheer and hope, for it also is a year of grace. We look abroad over the wide field of the world, and everywhere the horizon brightens with the coming day. Not only is "every form of heathen error ancient, but every form is imbecile as well as old. You cannot to-day decry, in any direction, a young and hale and mantling religious delusion, such as threatens to be aggressive. No! they are all old, decrepit with age, ready to vanish away." Witness the shaking, if not breaking, up of the old forms of civil institutions, and the discredit of the spirit of caste in the far East. Witness the speed of Christian power and civilization over all the isles of the sea, and through the very heart of the Dark Continent. It is the day of hope for the Gospel.

And at home, the laying aside of "hatred and prejudice, and whatsoever else hinders Christian people from godly union and concord," such recognition of practical fellowship and common service as plainly shows to the world that those who belong to Christ are really one in Him, the more earnest purpose and hearty endeavor to minister Christ's Gospel so that it will everywhere appear that it has promise of the life that now is as well as of that which is to come—these things quicken hope in all we find to do for Christ and the Church.

The faithful women, not a few, still labor much in the Lord, and the dear children, with glad hearts, will still bring their Lenten offerings for the extension of the Kingdom. God bless them all. We greet them in the Name of the Lord. They will never know, these quiet, patient workers, how many hearts they cheer, and how many hands they make strong; but the good Lord knows. In His Book of Remembrance it is written.

This, then, is our word of cheer and of hope, as we stand now between the years, in the midst of the ages, in the very crisis of time, looking gratefully back, looking hopefully forward, this is our word of cheer and hope and counsel. Thank God! Take courage!

GEO. W. PETERKIN,

Bishop of West Virginia.

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AN UNSELFISH RELIGION.

I FEEL that we of the Diocese of East Carolina owe much of our continued *existence* to the aid given us by the Board of Missions. We speak, therefore, for ourselves when we urge the claims of the Board. Apart, however, from our own direct interest



in the matter as recipients of missionary aid, the lesson of giving, and definitely that of Lenten offerings for missions, is of value, as teaching an unselfish religion, one which does not care only for its own parish, or even its own diocese alone; but to its prayers to God for pardon and blessings for ourselves unites the sharing of our blessings with our brethren.

After all, what is the essential principle of all true religion but unselfishness, the subordination of self-will and self-interest, unselfish love and submission toward God and unselfish love and helpfulness toward our brethren, the elementary principle of that spirit which was, perhaps, the most conspicuous and immediate of the first-fruits of Christianity, when men counted not what they possessed their own, but of their own free-will brought the price of house and land and laid it at the Apostles' feet for distribution?

I pray that the Lenten Offering and all other offerings of the Church may be such as become those whose salvation has been wrought by the Cross of Good Friday and the Resurrection of Easter-Day, and that the *children* of the Church may remember that it is their privilege to win for themselves a large share of the blessing of the Lord (Himself once the "Child Jesus"), who has taught us that it is more blessed to give than to receive, and who once set a little child before His venerable Apostles as their example.

A. A. WATSON,

Bishop of East Carolina.

### GOD'S WORK IN THE CHURCH.

It would be stale news to the Bishops, clergy, and people throughout the Church to tell now the story of last year's struggle, the difficult and persistent effort required to sustain the work in our large missionary jurisdictions, and to maintain the clergy working in the rural districts of our older dioceses. In taking account, however, of the Church work of the year just past, one cannot fail to remember that a large and most fruitful portion of it will not appear upon our missionary reports; but it will be writ large upon the Book of the Divine Remembrance. Men in the midst, and perhaps those only, can realize the amount of money, the toil, and the time, expended by our clergy and their people in relieving the sufferings of the hungry multitudes gathered in our large cities. They were without work, they were destitute, they had families dependent upon them for daily bread, and they were reinforced by hundreds flocking in from adjacent towns and villages. Here was true missionary work, done bravely and well by our rectors and parishes. Here followed they fairly in His footsteps who "had compassion on the multitude," and who lifted the act of *feeding* them into an article of religion, and made it incorporate in the prime benediction which welcomes His very own at the portals of their everlasting rest.

Now a new year opens brightly upon us and with the prospect of better times for our people and churches. We have faithful, able, devoted leaders in the field. Never were our clergy more active, zealous, and earnest in their service. Never were the forces of our Blessed Lord more thoroughly organized for effective work. Never were so large a number of our laity, men, women and children, actively employed in advancing His Kingdom on earth. Manifestly there is no possibility of failure in this cause. Elsewhere, indeed, all human wit and energy, all skill and talent, all zeal and devotion, may in the end come to naught; but we know that His Word cannot return void to Him that sent it. We know that the Gospel is the power of God unto salvation; that His Kingdom is an everlasting Kingdom; that His presence is with us alway unto the world's end; that the Sacraments we administer give and continue life; that the Holy Spirit is now, as ever, the ubiquitous and universal Prophet, strengthening the weak, guiding the wandering, comforting the sorrowful, rebuking the erring, quickening men dead in trespasses and in sins, hovering dove-like over the moral chaos of the world, as



erst He did over the commingled elements of primeval nature, and now, even as then, bringing order out of confusion, strength out of weakness, a form distinct and comely out of mere waste and emptiness.

It cheers no little to remember, when for the nonce we are discouraged, that the work is God's not ours; that He depends not upon us, but we on Him. Great, too, is the confidence we derive from regarding the attitude of our Lord towards His Kingdom during His earthly mission. He speaks of its coming, extension, triumph, as if all this were already actual. He gives away thrones, sceptres, dominion or ever the Kingdom itself is set up.

Now and again there is in us a sinking of the heart, a chill of fear, as we look upon the many foes that are opposed to us, but this only for a little moment. We recall an ancient vision and revelation: "They that be *with us* are *more* than they that be *with them*." Like the young servant of Elisha we may see with our natural eyes a mongrel host encompassing us round about and threatening our destruction; the eye of faith beholds an inner and defensive circle—the Divine, celestial squadron—horses and chariots of fire.

Again, how comforting is the reflection that the instruments of salvation are as Divine as the end; that in carrying on this work of redeeming love we are not left to our own devices, but in this war for God, this battle against sin, against the flesh, against the devil, our weapons are provided for us. They are forged on no earthly anvil. They are tempered in no common fire. They are God's gift and from the Divine armory. Sometimes, indeed, when expectation sickens into impatience, men are tempted for a time to indulge their fancies and try other and strange instruments, ignoring the only "hammer that breaketh the rock in pieces," forgetting, too, the old counsel, "The Prophet that hath a dream let him tell a dream, and he that hath My Word let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord." Nay, let us not give up our faith in the old ways, and the old paths, and the Divine means of building up and extending the Kingdom of our Blessed Lord.

It is pertinent, now, to inquire: What, with all these so great helps and encouragements derived from the Head, through His members; from the Quickening Spirit and His manifold functions; from His inspired Word, directive in every line of Christian duty—what are we going to do in this year of our Lord, 1895, to aid the Church in her great missionary work? Will the roll of contributing parishes be extended? Will they come at last to the front and answer the roll-call of the Church, or will they still sleep on, while the deep, loud beat of the reveille rouses to renewed life and action their fellow-soldiers in Christ? Believe it or not, as they may, such parishes stay the hand of blessing, stunt greatly the measure of their growth, in thus failing to realize their privileges as living members of the Church. For as no man liveth unto himself, so no parish liveth unto itself. Indeed, it may be accounted almost an axiom in the Divine economy, that he best helps himself who most helps others.

What spiritual life, pray, need we expect to find in a parish wanting in sympathy with the great work the Church is endeavoring throughout this land, whose aggressive, thickening and turbulent evils threaten more and more fiercely the foundations of civil government and the whole frame-work of Christian civilization, and what of sympathy can be pleaded by those who stretch forth no hand to help their brethren and to lighten the burden which the Church has laid upon the shoulders—nay, but upon the *hearts*—of the members of our Board of Missions? If even those parishes which in good faith have hitherto believed that necessity compels them to keep all their resources within their own limits, will but try, throughout the coming Lenten season, to lend help to others, they will learn to modify their belief and practice too. If they will but take home to themselves, as parishes, those wholesome lessons of self-denial and self-sacrifice which through the whole solemn season of Lent fall upon our ears from Prophets, Evan-



gelists, and Apostles, and are illustrated and enforced by the life and death of our Lord, they will find their recompense in a renewed life and a fuller treasury; for an impoverished spirit breedeth ever an impoverished treasury.

The spirit that provokes our giving, that makes it possible to keep up the missions of the Church, is near of kin to the gift of tongues. They are both of Pentecost, and children of the same Parent; and where this missionary spirit is denied, repulsed, refused a hearing, you will find a weak and a waning life, a branch getting ready to die.

The great bulk of our clergy and parishes need no urging in respect to this work. They feel it to be a part, and no mean part, of their duty, and one of their exceeding great privileges; but there is just one matter I would like to bring even before them. We have a great army of little folk gathered in our Sunday-schools, and children can be easily taught to take an interest in missions. Now if the children through the coming Lent are requested to gather and reserve their collections made in their several classes and reverently offer them on Easter the sum total will be a material help to the Church. It is the experience of rectors when this plan has been followed from year to year, that the offerings steadily increase. Moreover, besides the immediate benefit, we train our children in the habit of giving, and in a few years we shall pass away and give place to them, and so we are working for the next age as well as this present time. May God's richest blessings rest abundantly upon our lives and our labors throughout this year.

WILLIAM FORBES ADAMS,  
Bishop of Easton.

## THE CHURCH OF THE FUTURE.

In a leading article, in a certain magazine and one which prides itself on being clever and quite up to the times, I was reading the other day a rather smartish discussion of "The Church of the Future," what perhaps it should be, and ought to be. This "Church of the Future," as the writer went on to describe it after his own method, will surely be a very curious compound, and one we Churchmen might be tempted to call a sort of ecclesiastical pot-pie with a small bit of everything in it, every sort of religious notion this restless world has ever seen or heard of.

But the *term* is a good one, and it set me to thinking—"The Church of the Future." It is plainly a term we Churchmen can intelligently and helpfully use. What is to be, with us, *our* "Church of the Future"?

Plainly and only the Church as our children shall shape it out and fashion its good works. It shall be the Church of our present children; this same dear old Church of the past and the present, with our older selves, who now form the active machinery of it, all dead and gone, and these young children about us, these "lambs of the fold," then grown up to men's and women's estate and taking our places; doubtless filling those places also far better than now we are doing. Here is our "Church of the Future"; and for these coming soldiers in the Army of the Church Militant, let us now earnestly work and pray: let us teach them most carefully and devoutly what may be the "ways of the Lord."

One of the best of all His ways is to teach them now, in their young and plastic years, to begin to work for God, to inform their minds concerning Him and His Church, and to *give* for the daily extension of His Kingdom. Teach them that giving—even with their mites and pennies—for His missionary work is the best evidence of their faith and love. Teach them and train them, that *giving* is religion, *giving* is worship, *giving* is work, *giving* is indeed salvation from the awful domination of sin. If in this way we teach them to give, systematically and conscientiously, with their mite and penny offerings, one day shall they know how to give more lovingly of their dollars and hundreds, when God shall bless them with His increase.

Yes, the best way to build up our mission work, in this Church of the ever-present,



and this continuous and unshaken Church of the ever-future, is to begin with the children; to interest them—as you and the Board you represent are so faithfully aiming to do—in this eternal and deathless theme: “Son, go work *to-day* in My Vineyard!” May God bless all your missionary endeavors this coming Lent amongst our teeming myriads of the little ones in the Church—in our Sunday-schools, in our parish schools, in our guilds and societies—and so bring into His treasury an abundant harvest.

How beautifully pertinent to all this is that prophecy of Isaiah, which seems to have made so deep an impression on the soul and mind of our Divine Lord that once He was pleased to quote it in one of His discourses: “And they all shall be taught of the Lord; and great shall be the peace of thy children.”

ISAAC LEA NICHOLSON,

Bishop of Milwaukee.

## A TWOFOLD RESPONSIBILITY.

ONE of the special duties of Lent is almsgiving. One special point for Lenten self-examination should be our sense and realization of our responsibility for the use of all the gifts that we enjoy—a twofold responsibility, both to the Father above from whom we receive them, and to the brethren around for whose sake they are intrusted to us. The root of all sin is selfishness, which ignores our duties and our relationship to God and to our fellows.

An appeal for help in the missionary work of the Church should come home with special force in Lent. Can we be content to prize for ourselves the consolations of our religion—the knowledge of God, the promise of pardon, the sympathy of the Cross, the assured means of grace, which are ours in the Church—and not be zealous to do what we can, and all that we can, to spread to others these gifts and privileges, without which our own lives would lose their brightness and strength?

The Children's Lenten Offering for the general missionary work of the Church is to my mind extremely valuable, as cultivating wider interests than any connected with the particular parish or congregation.

ARTHUR C. A. HALL,

Bishop of Vermont.

## A MESSAGE FROM NORTH DAKOTA.

“A MESSAGE of cheer and hope for the members of the Church.” Why not? Does not the King reign? Is not His Kingdom's standard pressing on in the hands of heroic bearers across the world? Are there not victories everywhere for Him who rules in the grandest of empires—human hearts?

Ethiopia—on the dark continent; in our own cotton fields near the equator—stretches out her hands unto God. The Bel of false faiths bows down, the Nebo of unbelief stoopeth. Everywhere the light from the Cross shines, and its beams, as in the beautiful picture *La Notte* in the great gallery of the old world, transfigure each bending face that catches its glow.

Of course the world's heart is hard. Of course man's surrendered loyalty to Jesus is slow. The thicket of sin is difficult to pierce, the silken bonds of superstition are not easy to unclasp. The gay tournaments of the world have their dazzling charm. Nevertheless the ranks of consecrated hearts, of self-denial, of deeds for Jesus and for brother-man are swelling day by day. The great cities show their brilliant records of such conquest. Even the frontier, with its hand-to-hand struggle, its privations, its solitudes, tells of the dedicated men who keep true to the Truth, who seek the Holy Ghost's abiding presence—yes, amid grapples with debt and trial and need.

We could tell you in this distant part of the Master's great field—the world—of women who are gathering the children Sunday by Sunday to tell them of Christ and

duty, although very straitened circumstances rob them of the power to engage the services of a missionary, and so only once or twice a year may the Sacraments come to them when the Bishop appears. We could tell you of toiling men who go from the plough or the shop on the Lord's day to read in the presence of a few, who love its devotional life, the Church's service. They are shepherdless because means are meagre. We could tell you of Red men here, who, each Sunday, as a labor of love, gather their clansmen and sing the hymns of Christ's Church and read its prayers and lessons, that they may win some who have the copper skin to fellowship with their Redeemer. We could tell you of others of this same race, who travelled hundreds of miles recently simply that they might tell of the Saviour and His love to those who knew Him not. We could point you to Priests of the Church travelling long distances hither and thither over the prairie to minister to Christ's people, who are scattered abroad, often with exposure that brings much physical pain. We could lead you into the presence of such martyr-like men and show you limited incomes and pinched maintenance, but the brave heart for Christ and His. We could show you during the Bishop's visitations in all parts of the state, during last autumn and this winter, larger congregations gathered than ever before, the Christians of every name resident in village or town or city worshipping through the service of our dear Church with a newer zeal. We could show you Churchmen nearly everywhere manifesting a hotter love for the Master's work, though "times are hard" and life has more of care and travail for them.

Yes! the work goes on. Now the wheels drag; again there is a brilliant advance; sometimes it is chill, sometimes fever; but God reigns, and the Spirit is moving in hearts, and the Kingdom of Christ is enlarged.

Is there not reason, therefore, for new devotions and fresh gifts for the work from those whom God has prospered and those whom God has privileged with the great luxury of rich worship and beautiful sanctuaries? We shall have cheer, because God's way is becoming "known upon earth" and His "saving health among all nations." We shall have hope, because as we thus pray and labor and give inspired lips tell us "God, even our own God, shall give us His blessing."

And now, Dear Children of the Church, I turn to you. How my heart gladdens as I think of the many faces among you into which I have gazed as I spoke to you in this parish and that parish, East and West, for years. I send you from this far-away state a New Year's greeting. May the next twelvemonth be a blessed one indeed to you. May God's Holy Spirit dwell with you and guide you day by day. And He will as you lead the godly and loving and unselfish life; and now that unselfishness will especially be shown as you spare of that which comes to you for Christ.

In Lent we try to forget self and draw nearer to God, and the Spirit which prompts us to turn from ourselves to others who have need, will lead us to try to give our best. The highest things we can give are those which will bless and comfort souls. How many poor souls there are in this sad world that you can cheer and make happier. When you give your spending-money to send a missionary to Africa, or to China, or to Japan, or to cold places on this continent of ours, West and South, where men's hearts are frozen because they hear not His truth, and worship not Him who is their Saviour and their God, then you please the great King. You are asked to do more than ever for the missions of the Church this Lent. Last year the little ones of the land did not do as well as formerly; but I suppose they felt the hard times as their parents did. Money was not so plenty with them; but this year, doubtless, you will be better off. If so, how thankful you ought to be; and what better way is there for showing your thankfulness than by giving to God and giving that the heathen and the careless may come to know about Him and to serve Him.

I knew a noble boy once. He was a flaxen-haired little fellow. He was not four years old. He loved to hear about the missionaries and what they were doing here and



there. And every day at twelve o'clock, when the neighboring church-bell sounded, he and others in his home went upon their knees and asked God to bless missions. And every week out of his little pocket-money he gave a portion for the spread of Christ's Kingdom. He fell sick at last. It was the sickness unto death. The last day of his life had come. He was lying on his bed and those who loved him were sitting around him, watching the dear life as it ebbed away. The mid-day hour arrived. The clock struck twelve. Then, in a faint voice, he said to one near him: "Oh! it is the missionary hour. Let us pray for them." His poor, failing voice joined in the Lord's Prayer with the rest. Then he lay for a while peaceful and thoughtful, and before many hours he was "asleep in Jesus." It was a sweet death, and it was a sweet life, too, and that is better; and you, dear children, can live that. Why not pray, as he did, daily for missions? Why not give, as he did, weekly, as well as throughout Lent, for missions? So shall you be God-fearing, brother-loving, self-denying children of the Cross.

WILLIAM D. WALKER,  
Missionary Bishop of North Dakota.

### POSSIBILITIES OF THE LENTEN OFFERING.

THE six strong Church states, New York, Pennsylvania, New Jersey, Connecticut, Massachusetts, and Maryland, in their thirteen dioceses, report 216,711 Sunday-school children, a little more than one-half of all the Sunday-school children in the Church. Suppose these children gave at the rate of a penny a day for the forty days of Lent. What would you have? The round sum of \$86,684.40—\$10,000 more from this half than has been given by the whole 400,000, and at the rate of a *penny a day for forty days!*

Again, I have always claimed that these 400,000 Sunday-school children are not more than one-half of the whole number of children of the Church who *might* be reached for this purpose; but suppose we take only one-fourth for those children outside of the Sunday-schools, and add these to the 400,000 reported. We then have half-a-million, and forty cents from half-a-million children gives you the grand sum of \$200,000—a penny a day for the season of Lent from the children of the Church!

Of course you say that this is all on paper and never could be done. I will admit that it never *will* be done by this generation of clergy and people, but I will not admit that it *could not* be done, if there were the will and purpose to do it. The Lenten Offering of the Sunday-school children of Oregon last year was at the rate of forty-four cents each, and of the year before, at the rate of sixty cents each. Can you give any reason why *any diocese* in the United States should not give as high a rate as this, the smallest, and the poorest of them all?

No; you must first convert the clergy, and then the missionary work of the Church will go on, with God's blessing, in some measure according to our ability and opportunities. You may build your grand cathedrals, erect your bronze doors, beautify and adorn your chancels with gold and jewels, but meanwhile other Christian bodies are taking the country, and educating and moulding the rising generations.

As an example, in one of the least populous out-of-the-way counties of Oregon, away down on the coast, the Presbyterian board of missions appropriates \$1,800 to its missionaries—nearly two-thirds of what the Church gives for the whole state; and they and others are appropriating money all over the state at the same rate. One thing is certain: we shall never come up to anything like a proper standard until we get rid of the fell spirit of parochialism that is smothering the missionary spirit throughout the whole Church.

The Lenten Offering would be something to educate the rising generation out of this spirit, if it were allowed its proper influence.

B. WISTAR MORRIS, Bishop of Oregon,

## THE LENTEN OFFERING.

*To the Children of the Church:*

APPEALS are continually made to you to take part in what is called the missionary work of the Church, and special emphasis is laid at certain seasons, as the Lenten time, upon your duty to give money to this object.

It is not unlikely that the word *missionary* brings sometimes to your minds the idea of far-off people whom you do not know, and in whom it is difficult for you to take an interest; and it may be that by mere repetition the word has grown hardened, and you think of this work as one of the ordinary routine duties of Christians, which cannot be so important, because it is so difficult to persuade them to feel real and living enthusiasm about it.

The utterance of the great Iron Duke, that Christians have their marching orders from Christ, and so like good soldiers must obey and be missionaries, is often given to you as the reason why you should be enlisted in this work. It is very good discipline for an army to obey simply because and when it is commanded to do so by its leader; but the army cannot be truly effective, and can be sure of no great victories, unless the spirit and purpose and knowledge of its leader pass into it; until it knows the object and loves the cause as its own, and is fired by the same enthusiasm as its leader. So you are not to think that you are expected to labor and give for missions simply because you are commanded, or simply because your help is needed to take care of the toiling, sacrificing men and women who are doing a work which you do not understand. In living and working and giving for missions, you are not only obeying Christ, but you are doing that which alone can mean the truest good and the deepest happiness to your own lives. You are expanding your hearts and making your own souls to grow, so that they shall come to think that to help others is the only business of all human lives, and shall feel a joy in helping others like that which our Saviour felt.

The deepest truth which Christianity has for your own lives, and the greatest good which it can mean to your own souls, is to make you realize that all lives exist to be instruments of God in reaching other lives; that each soul is created and sent into the world on a mission of God to other souls; that to love God means to let God act through our love for others, until no life shall be empty of God's goodness and God's joy. Your duty to help others by bringing to them the Gospel of Christ is, therefore, no strange law apart from the meaning of the rest of your life; but it stands as the highest expression of the one purpose of all your life, and the help you give the world in making Christ known to human hearts and souls is the mightiest help that can be given to mankind. The Epiphany season shines with the glory of the love of Christ for all humanity; with His hope to bring all men to know that the fate, the happiness, of the world depends upon the universal practice of this helpfulness, this love; with the truth that the salvation of each soul is only realized as it strives to bring all souls into gladness and goodness.

As you approach the Lenten season, the wonderful lesson of the unselfishness and love of Christ, the awful and tragic history of what He endured to live the life of Divine help to the world, must bring to your hearts with new power the vision of the life God would have all His children to lead; the depth of the devotion they must show in striving to heal the trouble and wrong of the world, and to bring at last that peace to men which will prove that God is Love.

Do, then, Children of the Church everywhere, what you can to give teachers and leaders to the troubled spirits of men, as the sign of your understanding of the life of your Saviour; as the sign that, though the world denies, resists, even tries to destroy Eternal Love, and bar Him from conquering men, still you yourselves know He will con-



quer, and you yourselves long to share in battling against hate and wrong and pain, and in bringing the joy of Heaven to the earth.

DAVIS SESSUMS, Bishop of Louisiana.

## MAKE A GOOD START.

*To the Children :*

WHAT kind of a start are you making with your Pyramids, at the beginning of Lent ? Has the money begun to jingle in them, and do you mean to have full Pyramids when Easter comes ? We want money for missions from the Sunday-schools all over the land ; from the very smallest child who has been enrolled by Baptism in the Lord's Army, all the way up to the Bible-classes of men and women. We want help from all teachers, superintendents, parents, and pastors, to make a grand Easter Offering for the glory of our Lord who gave Himself and all that He possessed for us and for all mankind. Missions are to tell that wondrous story, and make the whole world bright with the sunshine of God's great love.

You and I and all who know the love of God are the servants of our Lord Jesus Christ, to make the wilderness and the solitary place glad for Him, and to make the desert rejoice and blossom as the rose. It makes one feel very sad to think how much misery there is in the world, how many hearts are dark, how many feet are wandering in the paths of sin. If everybody knew Christ and followed Him, what a different world this would be ; sorrow and sighing would flee away, and all hearts would be full of joy and light.

We who do know what a precious Saviour He is, can do something to teach the ignorant, and that will make our own lives brighter and brighter all the time.

Bishop Ferguson in Africa, Bishop Graves in China, and Bishop McKim in Japan, with all their missionaries, are trying to make Christ known among the many millions in those countries who are without God : shall we not think of them often during Lent, and help them by our prayers and gifts ? If we do, it will not be hard to deny ourselves and save money for the Easter Offering. Then, too, think of the missionaries in parts of our own country, where the people do not love God. Among the Indians and among the poor Colored people are many who are heart-sick and weary because they do not know the dear Saviour who laid down His life for them. Away up in Alaska, in this bitter cold winter, how desolate and lonely it must be ! Come now, boys and girls, let us all together try to send out Christian good cheer, and when Easter is with us again, it will be the happier to us if we have helped to put songs of gladness into the hearts of the missionaries and the people to whom they are sent.

WM. S. LANGFORD.

## SEIZING AN OPPORTUNITY.

THE missionaries have been making hay while the sun shines in the city of Cheng-tu, China, the capital of a province having 30,000,000 inhabitants. An examination was recently held there for the second degree of *Chujen*, or M.A. There were only 129 degrees to be given, and the candidates numbered from 14,000 to 15,000. They were all "penned up in little stalls, too small to lie down in at full length, for nine days, with only two intervals at the end of each three days." The missionaries of the National Bible Society of Scotland resolved to take advantage of the occasion, and present to each competitor a copy of the Bible, and the Central China Religious Tract Society followed suit with a book by Dr. John, entitled "Gate of Virtue and Knowledge." The Hsien magistrate allowed the nine missionary distributors to take their stand inside the outer court of the examination hall, and, moreover, gave them twelve runners to protect them. Ten thousand six hundred students are said to have "gladly received the books."—*Selected.*

# DOMESTIC MISSIONS.

## Form of Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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### ST. MARY'S HALL, SPOKANE, WASHINGTON

THE frontispiece of this number of the magazine presents a view of the building for the girls' boarding-school of the Juris-

to be called St. Mary's Hall, will cost \$5,000 in wood, or \$7,550 in brick, or \$10,000 in stone, as the donor may prefer; and I



DESIGN FOR ST. MARY'S HALL, SPOKANE.

diction of Spokane, located in the city of Spokane, Washington. The building is of wood and was formerly a private house and is well adapted for school purposes. It has been purchased by Bishop Wells for one half of its original cost. The accompanying cut, lately published in the *Churchman*, is from the architect's sketch of a proposed school-room and chapel, with dormitories, which the Bishop is anxious to erect at once by the side of the main building. Bishop Wells writes of this addition to the equipment of the school as follows: "The proposed building for school-room and chapel,

earnestly hope and pray that the good Lord may put it into the heart of someone to erect it, perhaps in the name of a loved one living here, or above, to be a perpetual blessing to the daughters of the distant West. The power for good of such a Christian school in that new country can be fully appreciated only by one who has travelled up and down through the lonely ranches and mines, in plains and mountains, and whose heart has ached to see bright girls uneducated and un-Christianized." The frontispiece is given by permission of the publishers of the *Churchman*.



## MISSIONARY INTELLIGENCE.

ALASKA.—The Rev. Dr. Sheldon Jackson, the superintendent of education in Alaska, gives the following interesting account of the native races and some of their beliefs: "Alaska has three different races of wild people. First, the Esquimaux. Many who think of these people as inhabiting Greenland do not know that they extend from Greenland and Labrador along the Arctic coast all across the continent, their villages lying all along the way till they reach Alaska, then down its west coast through Behring straits to the Aleutian islands, and eastward along the north Pacific coast as far as to Mount St. Elias. So the three ocean sides of Alaska are peopled by them.

"Second. Start inland from any point, and in 150 miles you pass through the Esquimaux and get to the Indians. The Esquimaux are coast dwellers. The great river valleys of the interior are inhabited by Indians. These are of the Athabaskan race, that extends from Manitoba, north of Minnesota, 3,000 miles across the continent to the interior of Alaska.

"Third. To the southeast, Alaska extends in the shape of a pan handle, ninety miles wide by 400 miles long, and includes the archipelago. Here on the mainland and islands live the third race of Alaska—the Klingats. If you ask me what they are, I will tell you what they are not. They are not Esquimaux, not Indians, not Colored people, not white people. If you ask them they will say they are Klingats. They are, probably, of oriental extraction. Their language has many words like the Japanese; they are, probably, of Japanese origin.

"There are not over 2,000 Americans in Alaska. It is a country as large as the United States east of the Mississippi and north of the Gulf stream; yet it has only 2,000 white people in it.

"All of the three native races of Alaska were originally barbarous, and are still so except where, in a few places, government schools or missions have been established during the last five years. Their heathenism is like that in central Africa and the South Sea islands, fetichism and spirit worship. They are an exceedingly religious people; as all humanity is in their stage of

development. They refer all events, great and small, to an influence supernatural. A man going out to catch fish, if he makes a very good catch, does not say, 'How skillful I am,' or, 'How lucky,' but, 'A good spirit has helped me to-day.' If a hunter comes back from a hunting expedition with little to show for it he does not say, 'I have had bad luck,' or, 'I have blundered,' 'I'm not a very good shot anyway,' but he will tell you, 'Bad spirits drove all the animals away, or disturbed my aim so that I could not shoot them even when they crossed my path.'

"This is habitual with them to refer everything that happens to the spirits. Then they say, 'The good spirits can do no evil, they cannot harm us,' so they do not trouble themselves to think about them; on the other hand, they think the evil spirits live just to plague mankind, so they are constantly afraid of them. If a man wants to go on a journey, or to go fishing or hunting, he don't know whether he dare go or not for fear of the evil spirits. So he tries to propitiate them, to worship them, and make offerings to secure, if possible, their good-will, or at least their indifference. This gives rise to the class of Indian medicine men, or *shamen*. They are sorcerers, like those spoken of in the Old Testament, who work on the superstition of the people partly by sleight of hand, partly by 'cheek,' pretending to an influence with the spirits which they know they do not possess.

"Fetichism and devil worship give rise to witchcraft. Men, women, and children are liable to be killed as witches. For two or three years Alaska suffered with the grip, like the rest of the world, and scores died. The people felt that a more malignant spirit than common had got hold of them, and they must needs make greater sacrifices, so men, women, and children were caught by the medicine men and sacrificed—buried alive to appease the spirit of the Grip."

NORTH DAKOTA.—The Rev. C. MacLean, missionary, writes from Ardoch, under date of February 15th, as follows:

"On June 21st, 1890, while a layman, I was placed by the Bishop in charge of Calvary Chapel, Forest River, and St. John's

Mission, St. Thomas—two points twenty-nine miles apart—with a small salary. This temporal support was to continue, however, only during six months of probation. At the end of this period the salary was increased and I was admitted to the Diaconate.

"During my probation the mission at Walshville was founded. This is at present the most hopeful of my group of missions. In 1893 there was erected at Walshville, by the self-denying efforts of the people and the generous assistance of the Bishop, a church with a seating capacity of 150. The first confirmation at Walshville took place in a little school-house on the prairie, May 24th, 1891. The class numbered twenty-two persons."

After describing his work at other points Mr. MacLean continues as follows: "At the present time I give the whole of every alternate Sunday and Monday to Grafton, having on Sunday morning an evening service and Sunday-school in the afternoon. The other Sunday I divide between Walshville and Forest River. My work during the week-days is for the most part divided between the study and missionary work in the territory included by Walshville, Ardoch, and Forest River. In the church at Forest River services are held regularly on Wednesday and Friday nights. Here, also, a Sunday-school is conducted every Sunday and lay-reading every Sunday that I am away at Grafton."

THE PLATTE.—*Kearney, Nebraska*, January 1st, 1895. *To Those Who Drop Their Pennies into the Lenten Pyramids*: A Happy New Year to you all! Here we are, out in the Great American Desert, living partly on the pennies that go through the Lenten Pyramids. We are using your money, and we are doing your work with it. Yes, we are helping you to keep your baptismal vows.

But, you may say: We do not quite see how that is.

Did you not promise at your baptism, or some one for you, that you would keep God's commandments? And did not Christ command us, Go ye into all the world, and preach the Gospel to every creature? How can you preach the Gospel to the people in the Great American Desert, except by putting your pennies into the Pyramids, and

sending them through the Church Missions House to the missionaries, and thus enabling them to do it for you?

Now that you are helping us to do your work, you may want to know how we are doing it, and what we have to show for it all.

Five years ago to-day I was made a Missionary Bishop, and sent out to western Nebraska to build up the Church in this wilderness. We had a few people, enough to make a fair city, scattered over a country as large as Pennsylvania and New Jersey together. I said to myself: "How shall I ever reach the people scattered so thinly over so big a country?" This is the way the question was answered. I put one missionary at a town on the railroad, and I said to him: "Now you live here, and go up and down this railroad for 200 miles, preaching in all the little villages where you can get a congregation; and if they will not listen to you there, then go back from the railroad to the country school-houses. I am sure they will be glad to hear you." Then

went on 200 miles further, and set another man at work in the same way. We kept on in this way until now we have twelve clergymen at work.

Soon after I began work here something else happened to us and the country that we did not expect. The winter I came here I found the people burning corn in their stoves instead of coal or wood, because they had raised such a big crop that they could get only ten and twelve cents a bushel for it, and it was the cheapest fuel they could get. The next year they did not raise any corn, it was so dry. The year after that they raised another big crop, but they didn't burn it up. The next two years they raised only half a crop, and this last year they didn't raise anything. A hundred thousand people, one-third of all here, have been starved out of the country and have left. Fifty thousand more, one-fourth of those left, would starve or freeze before spring, if kind people in the East did not send them food and clothing. We used to laugh at people who called this country with its rich soil the American Desert. Now we call it the Desert ourselves.

"But what is the use," you may say, "of keeping missionaries in a country from which the people are moving away? It is enough to discourage any one." I admit it



would, and does, discourage ordinary people; but I would have you know, "if I do say it that oughtn't to," that the missionaries of The Platte are not ordinary people. Now listen, while I tell you what we have done in five years, amid a failing population and in "a dreary land."

Five years ago only nineteen stations were occupied; now we have seventy-five. Then of confirmed persons we had 375; now we have 1,253. The first year I was here 341 persons received the Holy Communion; last year, 936. Confirmations the first year were 63; last year, 187. Public services held the first year were 1,144; last year there were 2,347. Communion services the first year were 196; last year they were 505. Four years ago our Church property above indebtedness amounted to \$50,611; now we have property to the value of \$107,228. Our Church debts four years ago were \$13,816; to day they are only \$1,426. . . .

ANSON R. GRAVES,  
Bishop of The Platte.

WESTERN TEXAS. — *Santa Gertrude Ranch, Texas*, January 10th, 1895.—Your letter was forwarded to me at Brownsville, at the mouth of the Rio Grande, which is the most southwesterly town in the United States, being 160 miles from a railroad. I am now on my return and am nearly back to the railroad, and I am taking advantage of a day's stop over at this place to reply to your letter. The place where I am staying is one of the most notable in Texas, and is perhaps the largest ranch in the world. It is owned by Mrs. King, the widow of the widely known Captain King, better known as "Cattle" King. There are 600,000 acres in it, and in good years it would probably carry 70,000 head of stock, requiring the services of about 200 men. The ranch house at which I am stopping is twenty-two miles from the nearest railroad, and fifty miles from Corpus Christi, the place at which they transact their business; and it is eighty miles to the lower ranch house, where the assistant superintendent resides.

Captain King, in his day, entertained in princely style, and frequently had large numbers of friends to come and spend days together with him. There were troublous times on the border in those days, and in order to insure himself against marauders

he purchased a battery of artillery, which still stands guard in his front yard, looking defiance at the four quarters of the compass; but it has been many a day since there was the slightest use for these guns. They are simply monuments of a period of history which has passed into oblivion. I propose when I see Mrs. King, for she does not now live on the ranch, to ask her to give to us, and to Presbyterians, Methodists, and Baptists, one each of these grim old dogs of war, in order that they may be cast into church bells, and so help "Ring out the old and ring in the new; ring out the false and ring in the true." As she is the daughter of a Presbyterian minister, the first Protestant missionary on the Rio Grande, I hope she may fall in with this suggestion; for it is quite in line with the prophecy of Isaiah ii., 4: "They shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more."

If Mrs. King should give me one of these cannon I hope the children will help me to turn it into a church bell, to ring out here on the border: "Peace on earth, good will to men." I hope, this year, to build a church at the new town of Alice, twenty-two miles from here, on the border of this great wilderness, and I would put the bell there, that it might be as "the voice of one crying in the wilderness, Prepare ye the way of the Lord, and make His paths straight."

From Alice to Brownsville, a distance of 160 miles, there is but one church building (owned by the Roman Catholics), and in all this region but one service a year is held in the English language, and that is when I pass through. When one contrasts this with the number and splendor of our city churches, he is constrained to feel that things are far from being as the Lord would have them. Surely "there is very much land to be possessed" in the hearts of Christian people when such things are permitted. "Oh, that God would send forth His light and His truth" and convert Christians, so that they might be "of one heart and one mind to strive together, for the faith of the Gospel," and cease their striving against each other to the hindrance of the coming of the Kingdom.

I had hoped on my return home to find a

great improvement in our section, having heard of the copious rains in the summer; but unfortunately, they came in torrents and ran off, and did not give the ground that thorough soaking which it requires to make it productive after a five years' drought. It has not rained since August, and the outlook for the coming year is anything but encouraging. We have all our places filled excepting one. Our clergymen are faithfully standing by their people and we are winning their good-will. I trust that the Lord will more than make up to us in spiritual blessings what we shall fail of getting in material things.

J. S. JOHNSTON,  
Missionary Bishop of Western Texas.

WEST MISSOURI.—February 11th, 1895.—Not lagging in zeal, interest or appreciation of present results and future possibilities of missionary effort, but busy in my own mission field ploughing up the fallow ground and sowing a little seed, I come in late to send my word of congratulation and best wishes for you and the good work in this year of grace 1895.

As I write, I am waiting for a delayed train in a small station from which one would travel many miles before he would find a missionary at work and the outlook just here is not encouraging, although the possibilities are great. Looking farther out over my diocese, I discern seven missionaries of the general Board of Missions faithfully holding and developing posts that would be vacant but for appropriations from the Church Missions House, and I am thankful for these gifts enabling me to do work here in West Missouri, where the Church once thoroughly rooted would flourish to overshadow and refresh many people.

The people are here. More are coming every day from less favored states. Here they may plant wheat and corn with no dread of drought; here flocks and herds may feed unharmed by "blizzards"; here are fuel in abundance and stone or timber to build the house and barn; here are zinc, lead, iron, orchards, and vineyards; here the emigrant may dispense with his canvas-topped wagon to live in his own house, and his team, weary with travel, may grow strong in rich pastures to draw the plough and the reaper. Consequently people coming here stay.

The Church, too, should make it evident

that she has come, not to camp out and move on, but to *stay*. She should be laying foundations deep and strong, preparing to sanctify the prosperity and bless the homes of these people. She should, by the thoroughness of her work and the ability of her ministers, command respect.

Her means are inadequate, and we thank God for putting it into the hearts of friends in Philadelphia and elsewhere to help on the good work by gifts through the Board of Missions and through us.

We shall need this aid for some time to come. Should it be very bountiful during the next year or two the work would receive an impetus that would go far to hasten it toward a self-supporting stage; for if we could only establish and root the plant, there is everything here necessary to sustain it. The newly planted tree must be watered during the first summer or two—but I am drifting back to the refrain of all my writing, and this is not an appeal.

Many dioceses and jurisdictions, I am sure, thank God for the streams of beneficence that converge at the Church Missions House and diverge to refresh and strengthen the seed germinating in their harvest fields. Many a Bishop is encouraged to break up fallow ground when he anticipates continued and additional appropriations; and as the days go on and broken ground becomes fruitful fields, and fruitful fields produce more abundantly, we who now enjoy the benefactions dispensed by the Board, hope to become tributary more than we are now able to be, that we may enjoy more fully the greater blessing of those who give.

The children, thank God, are being educated to do this by their Lenten Offering. May their rectors, superintendents, and teachers encourage them to devote their gifts conscientiously to missions only, during this coming Lent. Forty-six Sundays may be devoted to raising money for the "organ fund," or the "bell fund," or to pay the parish debt. Blessed are they who devote the six weeks of Lent to gifts for the extension of the Kingdom of the dear Lord, whose unselfish example of self-sacrifice for our sakes we try to remember and to follow during this holy season.

May you and the Board, during this year, find abundant response to every appeal you make, and be constrained to say no to none of us.

E. R. ATWILL,  
Bishop of West Missouri.



# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

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Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

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## HINDRANCES TO THE SPREAD OF THE GOSPEL IN JAPAN.\*

WHY is it, one naturally asks, that there are not mightier movements of the Spirit preparing the eastern nations for the reception of the Gospel? I think that one would have a right to expect much greater results than we now see. What, then, have been the hindrances which have retarded the progress of missionary work in eastern and all lands? One of these is to be found, we grieve to say it, in the state of Christianity at home. Looking at the condition of Europe and America as a whole, is the state of society such as to show forth the fruit of a righteousness so far superior to the righteousness of China or Japan as to point unmistakably to the supernatural workings of Christ by His Spirit? Is the general level of righteousness among the western nations at all worthy of a Church made one Body with the Risen Lord, the temple of the Spirit of Holiness, dead unto sin, but alive unto God? I hesitate not to say that it is not at all worthy of the God who has been acknowledged among them these many, many generations. I consider it a real and honest perplexity on the part of that Chinese minister to London who said to the distinguished missionary and professor at Oxford: "Dr. Legge, you have lived a long time in China and know my people well, and you know England. Now, of the two, which country has a superior morality?" Dr. Legge was right when he replied, "England"; but he felt, and so do I, that the astonishment of the Chinese minister at receiving this unexpected reply was not in the least feigned. I do not forget the very

great amount of good that is done in the western nations, their vast philanthropies, their just and equal laws, the great multitudes of the Lord's people who witness faithfully for God, and whose lives are shining examples of devotion and self-sacrifice; nor am I attempting to deny that on the whole the general level of morality is higher in the home lands than here; but it cannot, I think, be gainsaid that while spiritual languor, darkness and death are the blight spread over us here, there the mightiest forces of evil are actively energized, and that the righteousness of the so-called Christian nations, admitting its superiority, is so little superior to the righteousness of one of these eastern nations that the glory of God is obscured, the Asiatic inquirer after the true way stumbles, and many occasions are given for the enemies of God to blaspheme His Name.

It may be said by some that, while it is a lamentable fact that the moral state of the nations of the West is more or less of a stumbling-block to the Asiatic inquirer, yet we must distinguish between the nations of Europe and America and the Church of Christ, and so we must. The Church of God is not identical with any one nation, or with all of them, and yet we may very well fear that the state of the Christian Church, meaning by the term Church the whole company of whatever name baptized into Christ, is also more or less of a cause of stumbling. Do we suppose, to take an example nearest to hand, that the divisions among Christians have no effect upon a thoughtful Asiatic mind? The simple and unthinking ones, to whom our preaching has hitherto mainly come, may receive the

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\* From an essay upon Religion in Japan prepared by the Rev. Mr. Page, but too long for publication in complete form in this magazine.—Ed.

Gospel with joy, as many of them do, and may not be even aware that there are divisions among those who are called by the Name of Christ; but there are here, as elsewhere, minds of another order, men who have by nature and training less of the spirit of little children, whose deep doubts and questionings must be satisfied before they can believe. Perhaps we imagine that the divisions of Christians into innumerable sects, their diversities and contrarieties of doctrine, may have no tendency to make a highly intellectual Japanese doubt the claims of all parties alike, for, unlike the simple and the unlearned, the man in question is fully aware of all our mutual antagonisms; but I fear that our divisions, while not an insuperable difficulty to a thoroughly honest and earnest inquirer, are an obstacle that the devil has put in the way of men's salvation.

For the most part we of this generation are so accustomed to divisions in the Church that we think lightly of both heresy and schism and take them as a matter of course. During the last year or two I have neglected to count the number of Christian missionary societies working in Japan, but my recollection is that there are now about thirty. In Tokyo, the cathedral of the Greek Church towers aloft upon an eminence in the city proper, on ground which was given by the Japanese Government for the use of the Russian legation. In the foreign concession (Tsukiji) the Roman cathedral (now that St. Paul's School has been thrown down by the earthquake of last June) stands next door but one, Bishop McKim's house intervening, to our own cathedral, Trinity Church. Diagonally across from Bishop McKim's house is the Presbyterian church, fronting upon a cross-street that divides the former St. Paul's lot from the Roman church. Upon this cross-street, one square to the east, is found a chapel of the Church Missionary Society of England. Retracing one's steps along this street, and going a square to the west we come upon the union church, that is, the church which is used by such missionaries as are able to unite in a common worship on the Lord's Day. Turning from the union church and going a square to the north we find the Methodist church. When an intelligent Japanese walks round about the concession for the first time, and looks

with interest, as we often see men doing, upon the foreign buildings grouped there, and learns that the several buildings which I have mentioned are places of Christian worship, has he received the idea of the Christian Church? Probably not at all. He has received the idea of sects into which foreigners are grouped according to their religious differences.

We are so unaccustomed to the idea that we find it difficult to imagine what would be the effect upon the minds of men at large, if there was in the world one undivided Body, which, knowing without uncertainty, doubt, disputation and mutual discord, the revealed will of its Lord, should be able to say in His Name: Thus saith our Master, Christ the Son of God and Saviour of men. Can we not imagine—although the idea is so very strange and foreign to our usual modes of thought—that such a declaration of the revealed will of God, emanating from such a source, and delivered with such unanimity of faith, would have an inconceivably powerful effect in compelling the attention of men?

On the other hand, is not the message of the Christian Church to the peoples, by reason of divisions of doctrine, confused in many important particulars; and if confused, is it not confusing, and is not a temptation put upon men, already tempted in a thousand ways to neglect the Gospel of salvation, to put off altogether the investigation of a matter of unspeakable importance?

Testimony as to the confusion resulting in the minds of the peoples of the East by reason of sectarian differences sometimes comes to light from very unexpected quarters. Friends at home know how emissaries of rationalism and other forms of infidelity, while professing themselves equally with the rest of us missionaries of the Cross, have recently entered Japan in force, and with much zeal and activity disseminated their doctrines, disturbing very many, and entirely overthrowing the faith of some. Under these circumstances a company of foreign Protestant missionaries met together in Tokyo, and the object of their meeting was, as stated by those convening it, to form a society (mark the words) which should undertake the work of preparing and publishing in the line of Christian apologetics books and tracts which in this time of mental unrest and troubling of the faith of



many should state with *authority* what is the faith as to the controverted and other cardinal points of Christian doctrine. I was present at this meeting, and afterwards a paper was brought for me to sign, whose preamble ran, as I recall it, something like this: "We, the undersigned missionaries of the orthodox denominations, form ourselves into a society to," etc.; giving the statement of the object as I have explained it above. Observe that the object was to state with some sort of authority what the Christian Faith in some important particulars really is, and that in attempting to do this we first ruled out the great Roman and Greek communions; next, that, confining our efforts to Protestantism, we excluded also a number of sects by the use of the term "orthodox," for the statements put forth with authority were not to emanate from the whole of Protestantism, but only from such denominations as were judged likely to say what was right; and lastly, that a certain number of individuals, taken out of the residuum resulting from these various limitations and eliminations, were to speak in behalf of Christ's Church, and put forth the declaration that would give peace to the consciences of the troubled, and confirm the faith of the wavering Japanese. It is not important to relate further the history of this society, except to say that it never published a line in defence of the Faith, and after lingering for awhile as an organization it gently expired, regretted by none. It had not sufficient strength to bring anything forth; for even most of the "orthodox Protestant missionaries" doubted the wisdom of committing even the fragment of Christianity which they represented to positive statements upon the points in question.

Is it any wonder that these things should cause deep questionings and much searching of the heart in a Christian man? Do we suppose that the missionary work is unaffected by the state of the Church as a whole? It will remain unaffected if there is no vital relation between the missionary and the Christian community from whose bosom he comes forth; but, on the other hand, if there is any such relation, the missionary's work will be most intimately connected with the state of Christianity at large. For is the Church one Body or not? And when St. Paul repeatedly likens the Church

to a body, is it mere metaphor and literary ornament of speech with him, or does he use this language to set forth by analogy the essential constitution of the Church as an organism? And is the communion of the Spirit pervading the whole Body and making us really, though spiritually, fellow-members one of another, such an essential element of the Body's life and health that it is actually and exactly true that if, as he said, one member suffer, the whole Body suffers with it? These things, which are written, I fully believe; and all knowledge and experience that I have gained make me sure of this one thing—that the manifestations of power, the mighty signs and wonders of the Spirit, His effectual work in bringing multitudes to the knowledge of the Lord Christ, are not entirely dependent upon the faith, or zeal, or fidelity of the individual worker. If there is stagnation at the heart, life will beat feebly in the extremities. If the whole body is sick and faint, the eye will be glazed and dim, and the hands and feet will tremble and totter, or else altogether refuse their office. The Spirit, if grieved and quenched in the camp at large, will not be a glory and defence upon any individual tabernacle. It is possible for any one man, no matter how evil his times, to be a faithful witness and to please God; but whether the Lord can do many mighty works by him or not is another question, and one that cannot be answered apart from a consideration of the state of the Christian Body as a whole.

To a congregation of Christian people, perplexed at the slow progress of Foreign Missions and in wonder respecting the cause, I would, in addition to those hindrances to the work found in the state of the eastern nations themselves, ask them to look round about upon the state of the so-called Christian world and consider whether in us all as a community, yes, whether in each man himself, may not be found in large part the explanation why his brother of India, or China, or Japan, is so slow to believe.

As to the encouragement in the work, there is every encouragement. God is with us. He is willing and able to manifest His power. He hath promised to do it. He hath sworn by Himself that all the earth shall be filled with His glory; and the night of our travail may be ended at any moment.

HENRY D. PAGE.

## CHRISTIAN SUPERIORITY.

THE British consul-general at Seoul, Corea, Mr. T. C. Gardner, has published a pamphlet in which he says that among the causes of dislike which actuate some of the Chinese against Christianity is jealousy at the superiority in intelligence and morality of the Christians. He observes: "The Christian education of the children of converts undoubtedly produces greater intelligence and a higher moral tone than the

Chinese non-Christian education; the consequence is that Christian Chinese are now obtaining a success in life far greater than the non-Christians of the same class. There is hardly a high official in the empire who has not one or two Christians in his employ as confidential servants. These Christians are equally successful in obtaining clerical and other employment in government and commercial offices."

## GREECE.

## CHRISTMAS EXERCISES AT THE MISSION SCHOOL.

MISS MARION MUIR writes from Athens, January 12th, as follows: "We had the great pleasure and satisfaction to have present at our Christmas recitations the Right Rev. Dr. A. N. Littlejohn, Bishop of Long Island. Although the weather was very cold and stormy, and many of the children were laid up with colds, yet we had a goodly number present, at least enough to show that our school was not a myth; and many of the parents had come to hear again the 'old, old story' recited by their children. The Hon. Mr. Alexander, the United States minister, kindly handed me 100 drachmas

to be laid out on a treat for the children of the school.

"I think it may interest you to know that we have had always midday prayer in the mission school, and since the earthquakes we have prefixed the short prayer which I now send to you."

The prayer (in modern Greek) to which Miss Muir refers is as follows:

*"Υψιστε Θεε, τὸ φῶς τοῦ κόσμου, Ἰησοῦ Χριστὲ ὁ ἥλιος τῆς δικαιοσύνης, εὐλόγησον τὸν κόσμον Σου καὶ δίδε αὐτῶ ἀγάπην, εἰρήνην καὶ ὁμόνοιαν.*

Following is an English translation of this prayer made by Miss Muir:

Most High God, the Light of the World, Jesus Christ the Son of Righteousness; Bless Thy people and give to them love, peace and harmony.

## HAITI.

## NOTES OF THE CHURCH.

WE take the following from recent letters of Bishop Holly's: "On December 17th, a chapter of the Daughters of the King was duly instituted at a public service in our chapel. Seventeen young ladies were admitted to membership. It was a very imposing occasion and made a grand impression. Mrs. Alexandre Battiste is president of the chapter.

"In October last we organized a woman's missionary society, auxiliary to the missionary society of the Church in Haiti of which the convocation is the board of missions. This is composed of the more elderly ladies of the parish. Mrs. Holly is president.

"I take this opportunity to add an item

of interest, showing the Christian accord existing among Gospel workers of different names in this field. The week beginning with January 6th was observed mutually as a week of prayer by the African Methodists, British Wesleyans, and our Church people, in accordance with the programme set forth by the Evangelical Alliance. The meetings were held in turn in their respective houses of worship at 7 P.M. each day. There was so great an attendance at the meetings that when it became our turn, as our chapel was foreseen to be too small to contain the persons who would come, we extemporized accommodations in our unfinished church, which was filled to overflowing after providing seats for about 500."



# MISCELLANY.

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## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l. 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm* ii. 8.

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AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming of



Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

AT the meeting in Hartford, October, 1894, the following was adopted: *Resolved*: That this Missionary Council repeats the recommendation made by it last year at Chicago, and heartily endorsed by the missionary conference held in London in May, in regard to the noonday prayer for missions; and requests that, where it is practicable, the bell of each church be rung at that hour to remind the people of their duty to pray for the coming of Christ's Kingdom.

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THE Friday following the first Sunday in each month is recommended by the Missionary Council to be observed in all parishes by meetings for prayer in behalf of missions.

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## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and forward the work of missions for the glory of the Triune God in the salvation of all men.

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FOR MISSIONARIES IN REMOTE REGIONS, AWAY FROM THE STIMULUS OF INTERCOURSE WITH SYMPATHETIC PEOPLE, AND FOR THOSE WHO HAVE HARD TASKS, THAT THEY MAY RECEIVE SUSTAINING GRACE AND BE CHEERED IN THEIR WORK.

## NUMBER OF FOREIGN MISSIONARIES.

ACCORDING to the Danish statistician, Vahl, there are altogether 304 missionary societies for the conversion of the heathen to Christianity. Seventy-six of these have their headquarters in England. These organizations employed in 1892, 5,520 male missionaries, 2,771 unmarried females, 4,285 native preachers, and 45,683 native assistants. The greatest number of missionaries were in the employ of the English organizations, namely, 1,810. The American societies come next with 1,619 men. The Germans have only 525 missionaries abroad. The income of all the missions of the world was 54,981,835 marks (\$13,724,959) in 1892. This is an increase of nearly \$500,000 over the preceding year. England alone furnished over \$8,000,000 for missionary purposes. Germany contributed only \$750,000. The number of communicants under the care of these 58,241 missionaries and their helpers was, in 1892, 1,073,398.—*Mission News of the Archdeaconry (New York)*.

## THE EVIL OF SELFISHNESS.

THE late Dr. Muhlenberg said: "The man who finds no interest in those beyond his own family will soon have a selfish household; the rector who confines his appeals and labor to the work of his own parish, will soon have a selfish congregation; the Bishop who, by absorption in his particular field, becomes indifferent to every other claim, will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must eventually work the ruin of the home interest which it attempts to serve by this narrow policy."

## CONDUCT OF AFRICAN CHRISTIANS.

THEY have been going through troublous times at Mukimbungu lately. In the working of the Congo Free State the official agents and the tribes do not always see eye to eye; and one of the latter, resenting the action of the Belgian official, rose and murdered him and other white men. Having done this they sought to make the rising universal throughout the district, threatening to burn the villages of those who would

not join them. Here was a test for the black Christians, but they stood it nobly. Both in the neighborhood of Mukimbungu and of Lukunga the Christians resolutely refused either to desert the missionaries or to join the insurgents. This action saved many valuable lives, and is a striking answer, Mrs. Walfridsson says, to the taunts of those who say that Christianity is superfluous on the Congo and that the state methods of civilization are the only fruit-bearing ones.—*Medical Missions*.

## TURKISH OPPRESSION OF NESTORIANS.

THE Rev. Dr. John H. Shedd of Oroomiah, Persia, writes to the *New York Independent* concerning the terrible misrule and oppression of the Turks in districts occupied by Nestorian Christians. Their cruelty and barbarity there is exceeded only by their atrocious conduct in Armenia, and he thinks that the time for putting a stop to their barbaric and revolting treatment of the Armenian and Nestorian Christians has been too long deferred by the Christian powers of Europe.

Dr. Shedd says: "Two of our missionaries have returned from a three weeks' tour in the border districts under Turkish rule. The sad story of misery and oppression and privation they tell compels us to report that the Nestorian Christians are being stamped out of their ancestral homes. The people are tenacious and cling to the fields and graveyards and stone churches of their fathers; but village after village is being uprooted by the cruel taxation and misrule of the Turk and the repeating rifle in the hands of the Koord. In the past the wild mountain eastward from the plains of Assyria was Christianized and held in the Christian name for many ages. The many valleys eastward, now possessed by Koords, were once Christian, as attested by the ruins of churches in many places. The process of stamping out the Christians has been going on before our eyes in the last thirty years, especially in the districts of Zaboor and Shemisdeen."

## MUSIC AMONG THE OMAHAS.

IN "A Study of Omaha Music" Miss Alice Fletcher says: "Among the Indians music envelops like an atmosphere every relig-



ious, tribal, and social ceremony, as well as every personal experience. There is not a phase of life that does not find expression in song. Song nerves the warrior to deeds of heroism and robs death of its terrors; it speeds the spirit to the land of the hereafter and solaces those who live to mourn. Children compose ditties for their games, and young men by music give zest to their sports. The lover sings his way to the maiden's heart, and the old man tunelessly invokes those agencies which can avert death. Music is also the medium through which man holds communion with his soul and with the unseen powers which control his destiny."

### OPENINGS AND SUCCESSES.

It is said that only Mecca in Arabia and Lhasa in Thibet are now closed to Christian preachers, but a hundred years ago nearly the whole world outside of Europe and America was shut. One stands amazed at the opening of portals that national and religious prejudice had kept barred for ages. A hand from the sky strikes on the horologue of time 1813, and India opens her gates to Christianity; 1818, and Madagascar opens hers; 1820, Turkey; 1834, Persia; 1842, five ports of China; 1859, Japan; 1860, all China; 1884, Korea. The dark continent itself and every island of the sea are now open to Christian missions—and so the prayers of many generations have been answered in our century. So Christianity stands face to face with every alien faith.

At the opening of the century there were only forty-seven translations of the entire Bible in existence; to-day there are ninety entire translations; 230 partial ones; 320 in all; 500,000,000 of the human race now have the opportunity of studying the Bible in regions which knew almost nothing of it before the present century began. There are now about a million living Church members who have been gathered out of pagan populations. In all the mission stations in the world it is supposed that there were during the past year 100,000 converts, or 2,000 each week.—*Joseph Cook, in Our Day.*

### BISHOP SMYTHIES.

BISHOP SMYTHIES, open-eyed and stout-hearted, went in his Master's service to face the deadly malaria of Central Africa. He

failed and died, you say. Died, yes. Failed, no. *A Te Deum* and not a *Miserere* the great sea chants over him while holding safe his sacred body unto the resurrection morn.—*Bishop Tuttle.*

### FRAGMENTS.

— The Rev. Dr. Paton states that during his recent tours through Great Britain and America he was able to collect for various funds the sum of \$127,165.

— The *Missionary Review* says: "The anti-opium movement in England goes steadily forward. Some of the foremost men and women in Great Britain are at the head of it, and the prayerful pertinacity which is behind it reminds us of the anti-slavery crusade under Wilberforce which was met with the same carnal antagonism. The annual meetings of the society were held at Manchester, and were marked by unusual force and fire."

— The *Japan Mail* says of the Red Cross hospital at Tokyo, to which a party of Chinese soldiers were taken for treatment: "It enjoys the reputation of being the best-equipped hospital in Asia. The laboratories, the museums, the operating theatres, the medical inspection rooms, the wards, all are supplied with everything that science in the most advanced stage dictates. Bright, airy rooms, capital beds soft as to mattresses and coverlets, excellent food, a spacious garden for exercise, scrupulous cleanliness everywhere, uniform kind treatment and nursing, a complete absence of toil and moil. It may safely be said that they never fared so well before."

— Mr. G. L. Pilkington and the Rev. E. Millar of the English Church's mission at Mengo, the capital of Uganda, have been on a six weeks' visit to the Sesse islands in the great Victoria lake, and Mr. Millar furnishes a very interesting journal of the visit. He sends a list of twenty-seven islands, on fourteen of which there are churches; one each on ten, two on three, and three on one; nineteen churches altogether. The population of these islands is estimated as 75,300, of whom 5,450 are returned as readers (but it is intimated that this is a maximum estimate), seventy-six as baptized, and 161 as catechumens. There are twenty-one native teachers working on these islands, sent by the Church council,

# THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary*.

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## TO DIOCESAN OFFICERS.

THE March conference of general and diocesan officers of the Woman's Auxiliary will be held in the Church Missions House on Thursday the 28th, after Noonday Prayers in the Chapel.

JULIA C. EMERY, *Secretary*.

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## THE JANUARY CONFERENCE MINUTES.

THE January conference was held on Thursday, the 24th, in the Auxiliary Room, Miss Stuart, President of the Virginia Branch, presiding.

Present: Connecticut, 2; Long Island, 2; Massachusetts, 1; Newark, 3 (1 Junior); New York, 4; Pennsylvania, 1; South Dakota, 1; Virginia, 1: fifteen officers representing eight dioceses.

After the minutes of the last meeting, the Secretary reported seven replies received to the letter sent to thirty-two of the parishes and missions of one of our jurisdictions, and read extracts from them. These were listened to with much interest, and the request was made that they be printed in leaflet form and distributed among more highly-favored Churchwomen, to whom they might serve as an incentive to greater earnestness and effort. The letters were also given to different officers present, who agreed to cheer the writers by a personal expression of their sympathy.

The Secretary further reported having written to the Missionary Bishops of Nevada and Utah, Southern Florida and Oklahoma, inquiring in regard to their Indian work, with a view to gaining greater help from the Auxiliary. In reply, Bishop Brooke writes, on January 9th:

Your letter about Indian work comes opportunely. I am just starting out (in faith, without much certainty of aid, humanly speaking) to undertake some really serious effort at work among the Cheyennes. Rev. David Pendleton Oakerhater, the Indian Deacon, the only residuum of the scattered Indian mission of fifteen years ago, has been receiving for some time \$300 a year from the Board. I am convinced that he tries to earn this, but equally sure that he cannot in the future, unless he has co-operation in the shape of a white missionary to work constantly and closely with him, a place to hold services, books, a small organ, and some other needful helps. For all these I have no money and no adequate pledges, except that the Connecticut Branch of the Woman's Auxiliary has directed its gift of \$300 for this year, for Indian work. But I am placing the Rev. Mr. Sanford, whose support cannot be less than \$700 or \$800 a year, in that work, and promising him to do my best to get him the aid needed to carry it on and develop it, or to meet its needs as they develop. I fear the Board has no money to appropriate, though I keep on asking them. It seems to me that since Mr. Oakerhater is among the Cheyennes, and since they are accessible, and Mr. Sanford has already begun (while a missionary in the white field) to work among them at my request, this is my most open door for Indian work. That the Church ought to do some work seriously and energetically, when there are 65,000 civilized and 15,000 to 18,000 blanket Indians in Oklahoma and Indian Territory, seems very certain to me. I must plainly begin in a small way, but begin I



must. If you can call attention to the field and can beget an interest in it, I cannot but feel that it is worth while, for the Indians' good and for the honor of the dear Church, and I should be heartily grateful.

In addition to the \$300 from Connecticut, the Massachusetts Branch hopes to give \$100 to this mission.

A note had been received on the morning of the conference, from Mrs. Evans, Secretary of the Ladies' Association of the Society for the Propagation of the Gospel, acknowledging the letter written her by the Secretary of the Auxiliary, with the promise that it should soon be laid before the proper committee.

Attention was called to new and revised leaflets issued since the last conference, viz.:

No. 134. A Children's Leaflet on Missionary Work in Japan.

No. 259. Our Mission Schools in Africa.

No. 500. The Hoffman Institute and High School, Cuttington, Liberia.

No. 501. St. John's Mission, Cape Mount.

No. 502. Orphan Asylum and Girls' School, Cape Palmas.

No. 505. The Results of the Work of the American Church in Foreign Missions.

Also to the leaflet "On Lenten Work" prepared for last Lent, and on hand for distribution during the coming Lenten season. In this leaflet occurs the passage:

The Woman's Auxiliary is a too intensely practical society. The great Triennial Service, the Annual Communion of diocesan branches, the Quiet Days in California and Connecticut, the United Services in Virginia, the opening prayers at monthly and weekly meetings, the daily use of the Auxiliary prayers by individual members, all these combined have not yet brought to the minds and hearts of the Auxiliary as a whole the realizing sense that prayer is a truly important and potent factor in their missionary work, that a meeting each week in Lent, *for nothing but prayer*—no sewing, no money gift, no reading—would be no wasted time; that such an hour spent in united, truly fervent prayer, might reap a richer harvest in the mission field than an hour of diligent sewing, combined with as diligent talking on any other subject than that of missions.

Referring to this the rector of a Maine parish writes:

I was much interested in the letter on Lenten Work. It might interest you to know that I had already planned for just such a quiet day of prayer as you speak of, for our Auxiliary. We expect it early in February, and the Vice-President of the diocesan branch has consented to conduct it for us.

The Secretary of the Montana Branch writes of the minutes now printed and sent out monthly to the diocesan officers:

I think the present plan of sending around the minutes of the monthly conference is such a good one. I always read them, and they make me feel nearer to you all, and more interested in the general work; and reading about what others do inspires me to greater effort.

Notice was given of missionary speakers possibly available for Auxiliary meetings, and the following suggestions for the General Meeting were read:

From a Connecticut officer:

Not entirely missionaries to report work done, but addresses, by men if preferred, on the various relationships of woman's daily life to the Church. For instance:

The relation of girls in the factory or the shop, in service, in school, in society, to missions. Of the woman of leisure to missions. The average woman and the noonday prayer. Ways to combine home life and missionary work.

From a Long Island officer:

I would suggest a brief report from the Secretary. No other reports. Addresses from our women missionaries and our missionary Bishops. Two missionary hymns.

From the Montana secretary:

My suggestion for the next General Meeting would be, many speakers, both men and women, who would make *short* addresses, possibly written, that there might be no chance of wandering. We all like to see the people we have heard and read about, and perhaps would remember their faces better than their words.

Notice was given of the \$1,000 contributed by a Massachusetts member of the Auxiliary to the United Offering, and attention called to a leaflet on that subject just issued by the president of the Chicago Branch.

The Honorary Secretary reported as follows:

Since the last officers' meeting, it has been my privilege to attend the graduating exercises of the fourth class completing the course of study at the Church Training and Deaconess House of the Diocese of Pennsylvania, and also the fourth service in that diocese for the Setting Apart of Deaconesses. One of those set apart on this occasion is to do missionary work among the poor whites in North Carolina, and the other is to do missionary work in Utah, while a third graduate of the class was to be set apart by the Bishop of Southern Ohio for work in that diocese to which she belongs.

We have now had thirty-three deaconesses set apart, under the canon of 1889, for active service in different parts of the country; seven belonging to the oldest diocesan community in the Church, that of Alabama, established in 1863, the members of which have been set apart anew by their Bishop in order that they might not lose any prestige granted by canonical law; eleven graduated from the Philadelphia school; seven graduated from the New York school; three belonging to St. George's Parish, New York, and trained there; one connected with the Cathedral Mission, New York; and the other four set apart in California, Minnesota, Central New York, and Western New York—the alms-box at the door of our Auxiliary room, presented by the California Branch of the Auxiliary, being a lasting memorial of the brief earthly labors of Helen Reed, the first deaconess of that diocese.

I bring this matter before the officers to-day because it is evident that we have passed completely the first stage in our long efforts to change public opinion in the Church in reference to the importance of training women to take the place of hitherto untrained workers in the missionary field. Only a few days ago, one of the most successful and experienced workers that I know told me that, in her opinion, the time had gone by when it would be easy for *merely* experienced workers to obtain—and possibly to hold—an important position in Church work, for now trained workers were being universally demanded by both clergy and laity, Deaconesses especially, in parish work, and either deaconesses or sisters for the charge of Church institutions.

This also is my own opinion. The schools both in New York and Philadelphia have already far more demands upon them than they are likely soon to be able to meet, and all our Auxiliary branches should be encouraged to look up promising candidates for missionary work and secure their training, if possible, in one of these schools or in others like them. In New Orleans steps are being taken to establish a Deaconess School in the fall, and there is the hope that, at no distant day, there may be one in Virginia also. The diocesan branches of Connecticut and Massachusetts have already united in the education of two pupils of the New York school, and Massachusetts is now providing for the support of one in the Philadelphia school, who is to go out as missionary physician to



the missionary jurisdiction of Oklahoma. The way is wide open now, with no serious difficulties to encounter in the line of prejudice or opposition. It only remains with the officers of the Auxiliary to find and fit such missionaries for the field both at home and abroad, as they would like to feel are true representatives of their own sense of the importance of the work they are given to do, and therefore true substitutes for themselves in missionary service.

The reports of committees being called for, Miss Loring, of Massachusetts, reported for that upon Missionary Workers, telling of the letters received, of the great need of training, and also of the means to provide training. Miss Coles, of Pennsylvania, and Miss Stuart, of Virginia, followed Miss Loring's report, emphasizing points made by her and by Mrs. Twing, especially the need that branches should be aroused to the idea of supporting during training women offering for missionary work and unable to support themselves.

Upon request of members of the Publication Committee, the Secretary made nominations to fill two vacancies, these nominations to be submitted to the Board of Managers at its next meeting.

Attention was called to missionary maps which had been hung about the room, and which can be obtained on application to the Secretary. Although not prepared by our own society, with a little pains and guided by the missionary reports, the Church Almanac and a common school atlas, they can be altered to show our jurisdictions and stations.

Among these maps was a small one of both hemispheres, on cloth, for fifty cents; a large one of the same, colored to show the extent of heathenism, Mohammedanism, etc., for \$5; and another, with Protestant mission stations added, for \$15; also of China and Japan separately, for \$1.50 each.

In connection with the subject of Missionary Geography, Mrs. Cochran, of New York, introduced the idea of Half-Hour Reading Clubs, in which the members should undertake to devote a half-hour each Sunday to missionary reading.

There was no report from the Committee on Systematic Giving, but a letter from a diocesan officer was read, asking how she could possibly gain the co-operation of the parish branches in carrying on the work of the diocesan branch. How to meet current expenses is a question of importance with all, and officers of all branches are asked to report how it is done in the different dioceses.

Miss Jarvis sent in the written suggestion that Confirmation might be considered the boundary line between the Juniors and the Woman's Auxiliary, and that when members are too young, or for other reasons it is preferred to have them work as Juniors, this could be allowed, but their money gifts devoted to objects of the Woman's Auxiliary.

With the Doxology the meeting adjourned.

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#### THE UNITED OFFERING AGAIN.

IN response to a request made at the November conference of Auxiliary officers, the treasurer of the Newark Branch prepared the following paper, which has been printed in leaflet form and distributed throughout the Auxiliary.

## THE WOMAN'S AUXILIARY.

A LETTER FROM A MEMBER OF THE WOMAN'S AUXILIARY.

MY DEAR FRIEND:

Thinking that a few words from a fellow-worker may be encouraging and helpful, I will give you a short account of the way in which money is being gathered together in one parish, for the United Offering.

On my return from the Triennial Meeting of the Woman's Auxiliary, in Baltimore, I was very much troubled to know how we could, in my own parish, raise money for this Offering, to be made in Minneapolis in October, 1895. It seemed to me almost useless to ask for more money. For several days I thought of it constantly. On Sunday morning, while dressing, the idea came to me almost like an inspiration: Why not ask the women of the parish for one cent a day for the three years from October 1st, 1892, to October 1st, 1895? I submitted my plan to my husband, who approved of it, and by way of encouragement pledged himself to give the desired amount. Before service time I had prepared a book, and was ready to begin my work of soliciting. My own family, including four boys, headed the list, then followed the rector and his wife. I sent the book from house to house, always accompanied by a personal note. In many instances, men as well as women pledged themselves. I also asked the children, and those who felt that they could not afford the cent a day, for a cent a week. In every case but one, I met with success. Three months after taking up the work, and before I had been able to canvass the entire parish, our little church was burned to the ground, and I decided to go no farther.

The form of the pledge is as follows:

"I hereby pledge to give one cent a day, or one cent a week, from October 1st, 1892, to October 1st, 1895, for the United Offering of the Woman's Auxiliary. This pledge is not to interfere with any previous pledge, or with the amount which would otherwise have been given to the missionary work of the Church."

Some of those who pledged have moved away; a very few have become tired and dropped off; four are now in Paradise, but three of these pledges will be redeemed by friends. I have made my second annual collection, and have in the bank, at interest, nearly five hundred dollars. This has been accomplished in a small country parish, without a church for two years, and where the people are raising the money with which to build, in most cases by great self-denial. It has not been easy or pleasant work, in some cases extremely disagreeable; the result, however, will more than repay the effort put forth.

Such an effort as this requires faith and perseverance. We must show our love and loyalty, not only in doing our duty in the matter of giving, but we must urge and encourage others to do the same. This we can only do by talking to them of the missionary work. At first we may meet with many discouragements, but gradually, as they learn more and more of it, they will learn to love it; in any case, it is our duty to "tell it out" over and over again. We must be so enthusiastic ourselves, that it will become contagious, and so spread throughout each parish and diocese. Let us have no half-heartedness in our work, no lukewarm members of the Auxiliary. We must not be satisfied to give only our smallest coin, but we must give according to our means, even by great personal sacrifice. Let us each and all feel that giving is a privilege, and not a burden. The more one gives the more she will enjoy giving, and, strange to say, the more she gives the more she will have from which to give. If all the women of the Auxiliary, to say nothing of Churchmen throughout the land, were to give conscientiously, I doubt very much if the Church would be called upon to bear the shame and reproach of having a deficiency in her missionary treasury, to be carried over as a debt year after year.

Let every officer feel that she has a personal responsibility in this matter of the



United Offering. Even now it is not too late to do something towards it. Let those of us who have done little or nothing thus far in this connection, redeem the time by extraordinary efforts. Let us see to it that every parish shall have its name enrolled in this great United Offering of ours. Let us appoint a committee in each diocese to enquire into this matter, and ascertain what each parish is doing, urging those who are doing nothing to do their duty even at this late hour. If we could only learn to give systematically, the problem of giving would be solved once for all. Do not let us give only when stirred by some earnest or heart-rending appeal, but let us each put by, on the first day of the week, a certain proportion of our means, be it large or small, only let it be done regularly and conscientiously. It is only thus that giving can become a pleasure instead of a burden. Then again let us never be ashamed to give our honest share, be it ever so small. Remember that our Heavenly Father counts our gifts not according to their money value, but by the motives that prompt the giving. Even the widow's mite cheerfully given is of more value than the large gift grudgingly bestowed.

I know one woman who has several mite boxes into which varying amounts are dropped on every Lord's Day. There is the United Offering box, the parish box, the poor box, the Children's Lenten Offering box, the Contingent Fund box, the blessing box and the Triennial Meeting box. In the last a certain amount is deposited every week towards defraying the expenses of attending the Triennial Meeting of the Woman's Auxiliary. These amounts are all very small, not greatly felt at the time of giving, and yet by this systematic plan this woman is always prepared when the demand comes, and giving is one of the greatest pleasures as well as privileges of her life.

"Honor the Lord with thy substance and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

"The liberal soul shall be made fat, and he that watereth shall be watered also himself."

Your fellow-worker,

A. L. T.

Following this there comes from Chicago a timely word from the president of that diocesan branch.

#### A MESSAGE FOR THE CHICAGO BRANCH.

"Speak . . . that they go forward."

DEAR FELLOW-TRAVELLERS:

In the hurry and rush so familiar to us, is this always the direction in which we move? Even when starting aright are we not too often turned aside by "lions in the way"? Yet some of our sisters are making a brave advance, over which we may well pause and ponder while gathering our forces for a fresh start. Such a movement is recorded in the simple leaflet enclosed, which I trust you will all read and discuss in connection with our duty toward the United Offering.

Here, through the efforts of one earnest woman and by means of a pledge which carefully guards all other claims and responsibilities, one small, poor *parish* has raised \$500 in the last two years for this United Offering. Compare this sum with that which our treasurer has received from the *diocese*, namely, \$185.39, which represents the collection taken at the annual meeting last May, and a few individual gifts from two of the city parishes.

Is it because we are really ignorant of the meaning of this offering that we are still so indifferent? Or has a fatal lukewarmness overtaken us? The former case would seem impossible, had not a member remarked but a few days ago, "I don't think I quite understand about the United Offering." Let us therefore recall the principal features of this movement.

Within the last nine years it has become the solemn custom of the Woman's Auxiliary throughout the world to *unite* once in three years at one special time, in one

specified place, in offering to Almighty God such a sum of money as shall represent some loving *sacrifice* from each member of the Auxiliary and from all whom the members can interest, this sum to be used for the advancement of our Lord's Kingdom upon earth. The special *time* appointed is during the General Convention; and its *place* of meeting in October of this year will be in Minneapolis—almost at our own door.

The *object* at which we have agreed to aim is the endowment of a missionary jurisdiction, thus providing for the permanent support of "a shepherd and bishop of souls," by whom many lost and wandering sheep may be gathered into the ONE FLOCK of the Good Shepherd, who but for this union of prayerful hearts and laboring hands might long remain afar off. To the faith which is the "evidence of things not seen," the particular field to be thus reclaimed is already an interesting question; not a few having suggested *Alaska*, the home field to which our own medical missionary, Dr. Mary V. Glenton, has so recently gone. Is not such a possibility in itself a lively incentive?

But if we have no part or lot in this matter—we who boasted but a year ago what women could unite in doing for the *World's Exposition*—shall we not do well to accept the counsel given to the lukewarm Christians of Laodicea—to buy of the Lord Himself the gold, that is tried in the fire of *self-sacrifice*, that we may be rich toward Him? And to anoint our eyes with His own eye-salve that we may *see*, lest poverty of spirit and darkened vision be our portion in the day when the wood, hay and stubble of earthly exhibits are suddenly consumed?

The native Christian women of Japan, China, India, Greece, Africa, Haiti, yes, and the Indian women of North America, not only never weary of hearing of this Offering, but out of their very necessities they are raising such sums for it as will put us to shame. Yet at our semi-annual meeting there seemed no desire to discuss the simple plan proposed (though similar to that so successfully acted upon elsewhere), nor to suggest any other mode of procedure, and but few of the boxes provided by the treasurer were taken out.

Who realizes that three-quarters of the time allowed for raising this money is past? Would you really be content to offer \$200 from a diocese which three years ago gave \$2,000? Who will be the one "earnest woman" of the parish to secure success? May I not hope to hear before Ash Wednesday that *every branch* has adopted an effective plan of its own? And that its members purpose so to work that our Lord shall not be ashamed to call us "brethren"?

Anxiously yours,

O. VAN SCHAACK WARD, President.

Massachusetts also sends out a letter, as follows:

MASSACHUSETTS BRANCH, WOMAN'S AUXILIARY,  
DIOCESAN HOUSE, 1 JOY STREET, BOSTON, MASS.,  
January 10th, 1895.

*To the Members of the Massachusetts Branch of the Woman's Auxiliary:*

DEAR FRIENDS:

Within the past nine years it has become the custom of the Woman's Auxiliary throughout the world, to unite once in three years, at one special time, in one specified place, in offering to God a special sum over and above all other moneys given to Missions. The time appointed is during the General Convention in October, and the next place is Minneapolis. This is a *United Offering* because joined in by all women of the Auxiliary. The native Christians of China, Japan and Africa, as well as the Indian women of our land, send their gifts to be placed with ours on the altar.

At the meeting in Baltimore in 1892, it was resolved that the object of this United



Offering should be the endowment of a missionary jurisdiction, subject to the approval of the Board of Missions.

The resolution was passed more than two years ago; only eight months remain to collect from the women of this diocese their share of the United Offering. It is hoped that the total sum will be \$86,000. Shall not we send at least a tenth of this sum from Massachusetts? We can do what many smaller and weaker dioceses are unable to accomplish. Had each individual laid aside one cent a week for three years we should have more than the sum asked, and even now if we use our personal influence the amount may still be raised, for we must bear in mind that every baptized woman of the Church is by virtue of her baptism a member of this Missionary Society.

It is not too late to make amends for past neglect, and to urge on those who have not heard of our United Offering the privilege of helping to send a Shepherd to the lost sheep in the wilderness.

'Tis thine to save from peril of perdition  
The souls for whom our Lord His life laid down:  
Beware lest, slothful to fulfil thy mission,  
Thou lose one jewel that should deck His crown.

Faithfully yours,

ALICE R. THAYER, President M. B. W. A.

In addition to these letters sent out in leaflet form, many diocesan papers have urged the subject of the United Offering in their columns devoted to the Woman's Auxiliary, and we trust that these varied efforts may result in the desired gift at our great united service, in October.

#### ENCOURAGEMENTS IN A TIME OF NEED.

In the midst of the hard times of which we hear so much on every side, it is most cheering to receive from many different sources accounts of growth in interest and activity among branches of the Auxiliary.

From The Platte, a district of whose recent need the daily papers have had much to say, the secretary of the diocesan branch writes us:

At last I have something encouraging to report about the Auxiliary work in the Jurisdiction of The Platte. The annual convocation was held at Grand Island, January 15th, 16th, and 17th. The women's meeting on the last afternoon of the convocation was the most enthusiastic one ever held. The women seem to be awakening to a higher and truer sense of their responsibilities and privileges, especially as concerns missionary work. Grand Island and Hastings both reported recently organized branches of the Auxiliary. The branch at North Platte sent \$18 as their offering for 1894, to be given as part of the jurisdiction contribution towards the United Offering. They also sent \$4.50 to be used in the education of deaconesses in China. Mrs. Hartigan, of Hastings, was appointed president for the ensuing year, and I was reappointed secretary. I was also appointed delegate from the jurisdiction to the Triennial Meeting. During the coming year a column in *The Platte Missionary* (the jurisdiction paper) will be devoted to the Auxiliary and other woman's work.

From Southern Florida, whose fortunes possibly for years to come have been blighted by the frost, comes the word:

At a meeting of the executive committee of the Southern Florida Auxiliary this morning I was directed to write and tell you what work we hope to do this year. You have doubtless heard of the widespread desolation caused by the freeze, December 28th and 29th, 1894, but no one can possibly realize it without seeing and living in the midst

of it. It is not only the loss of *one crop*, as in some other regions, but the orange trees are many of them *dead*. The guavas are all dead to the roots, and will not bear again for three or four years, and so on I might go with an endless enumeration. In face of all this poverty we decided it would be wrong to ask the society to pledge more than one missionary box, but we do not wish to go back, and so have told our branches that any one—branch or individual—who feels like doing some Lenten work, may make an apron, frock, petticoat, or some other article for an Indian school; so we would like some directions from you in the matter, that the articles may be suitable and useful when made. We can make no pledge for this work, but will take what comes. The one pledge we did make was for a box at Advent.

Will you send out another Lenten letter as you did last year? That one came to us too late for us to put its advice into practice at the beginning of Lent. If we could have it a little earlier to distribute, the *far-aways* could get a better start. Our work was so prosperous, and the interest increasing, and all was encouraging until the *freeze*. Now the interest, it is true, is not blighted like the trees, but the means to carry out the will are gone, and we cannot expect a financial yield equal to last year. We are going to try to turn our fellow-laborers to the spiritual side of the work more, and urge the study of all missionary lore.

A small paper called *The Palm Branch* is being issued by the Southern Florida Branch of the Auxiliary, and is carrying information, counsel and encouragement to its members.

A parochial officer in Georgia writes:

All departments of Church work during the year must necessarily bear witness to the general poverty; still, five years ago we were enrolled in the Woman's Auxiliary; I believe the first parochial branch in Georgia, now the diocesan branch, embraces nearly forty parochial branches, and each year shows a steady growth, not only in numbers, but, even more, in intelligent interest and unity of spirit and effort.

From a parish branch in Alabama the secretary writes the diocesan secretary, who has sent out the letter in the form of a leaflet, the first issued by the Alabama Branch:

The old year is nearly gone, and my promise to write you an account of the missionary work of our branch of the Woman's Auxiliary must be fulfilled. The duties of this organization give us great pleasure, and your kind and appreciative letters are always a stimulus, as are those of your co-worker.

I do wish you could peep in upon our little circle when "box-time" comes; never is there a frown seen nor a "nay" uttered when the subject of sending a missionary box is mentioned. In fact, I think our members all love the work. We had a delightful time preparing our Thanksgiving box. Its value was increased by gifts from the earnest, warm-hearted members of two other parishes, for which credit will be given them in the report to be made to you in April. The young people of our own parish, even those who are not members of the branch, took an active part and fitted up the little girl most comfortably and beautifully.

Our branch is not large, but the prompt payment of monthly dues seems to keep our interest alive. I have heard some say it is so disagreeable to remind the members of this obligation, but I have never found it so. When the time comes to collect dues it is a real pleasure to call upon each member, for with the rarest exception I meet with a cheerful response. There is nothing like putting your heart into such work, and ridding your mind and self of that sordid feeling of "begging." I can truly say I have never



experienced the sensation, but always feel that the giving affords others as much pleasure as it does me. We have two gentlemen among our number, the rector and Mr. S—. They are not honorary members, but most honorable ones, and with one exception are our largest contributors. We have almost reached our fifth anniversary. On January 8th, 1890, our rector called us together, and with earnest words explained the work and helped us to organize. We numbered twenty-seven that day; two have since withdrawn and several have moved away, but we have been successful in filling vacancies and now number twenty-eight. No member is ever refused on account of small means or small inclination; each one does "as she is disposed in her heart," and the giving often causes a healthy growth of both.

During these five years we have accomplished not much in the eyes of the world; but that which otherwise would have been left undone in ministering to the temporal needs of our missionaries, and have felt the "increase of faith, love, peace and joy" among ourselves. A fair estimate of the value of all our boxes sent is..... \$316 45  
 Monthly dues collected and paid into treasury of diocesan branch..... 165 00  
 Making a total of..... \$481 45

Sometimes I am afraid that we have "offered unto the Lord that which cost us nothing," so little real sacrifice have we made. Yet see how "little by little all things grow." I say this to encourage all, and to beg that no one will hold back from Church work because she can do but little. "God giveth the increase." Our part is to do *in faith*; the result is in God's hands, and the blessing is sure to follow—perhaps here, but surely in the blessed home above. May the work for the increase and support of missions be enlarged in every part of our land!

From Louisiana the secretary writes:

Will you kindly send some box letters? Each branch here in New Orleans has a committee, and the members look over the letters and decide what they will undertake. The cry of hard times still continues, and the number of people in need of work is terrible. The clergy are working manfully to devise ways of giving employment. Of course the clergy in small parishes need more outside help than usual, and we must try to fill our boxes.

From Olympia we hear:

Mr. Applegate is working up an all-day meeting for the women about Gray's Harbor, for the quarterly gathering suggested by the Bishop, and I am sure it will be an awakening for the women there, and the beginning of better things. I was despondent in the fall about the work, but there have been signs of encouragement lately, and my hope and energy have taken on fresh vigor. Poor Olympia is deep in the shadow of poverty just now, but the seeds are being sown, and the harvest will be plentiful after a while. Fourteen places, several of them missions themselves, will have the quarterly meetings.

In view of these reports made from such different and remote branches as Olympia and Southern Florida, Alabama and The Platte, we cannot but take courage. Far better than worldly prosperity is advancement in *motive* and in *system*. Perhaps one lesson we are learning from loss and necessary retrenchment is that it is better to *know* and to *care* and to *pray* than to give ignorantly and carelessly: another may be that our gifts of loving self-denial made systematically and conscientiously amid the pressure of adverse circumstance, shall exceed in value and in blessing gifts lightly given out of an abundant store.

## A HALF-HOUR READING CLUB.

To increase missionary knowledge and interest in the Woman's Auxiliary to the Board of Missions, it is planned to start a Half-Hour Reading Club.

*Membership.* Its membership shall be those women who send their names and addresses to the Secretary of the Woman's Auxiliary, at the Church Missions House, New York City.

*Obligations.* Its obligations shall be to spend one half-hour at least each week in missionary reading, and to send in a list of books read each year to the Secretary.

*Fines.* Members failing to read shall pay a fine of five cents for each half-hour missed. These fines shall be payable yearly to the Secretary, and be used, first, in the purchase of a book to be given to the member sending in the best list of books read; second, in meeting central expenses of the club.

*Judges.* The General Secretary of the Board of Managers, the Secretary of the Woman's Auxiliary, and the Chairman of the Publication Committee of the Woman's Auxiliary shall be judges of the lists.

*Missionary Reading Matter, and How to Obtain It.*

THE SPIRIT OF MISSIONS, a monthly magazine, one dollar a year.

THE YOUNG CHRISTIAN SOLDIER, weekly, eighty cents; monthly, ten cents.

QUARTERLY MESSAGE, ten cents.

Occasional leaflets issued free of cost.

Address: Church Missions House, New York City.

*Church Mission News*, monthly paper, thirty cents, No. 2 Bible House, New York City.

*The Round Robin Series*, of the Junior Auxiliary Publishing Company, Miss M. E. Beach, Lock Drawer 13, Hartford, Connecticut.

*The Church in China*, fifty cents, Mr. H. B. Graves, Geneva, New York.

*The Church in Japan*, one dollar, F. C. Morehouse, Young Churchman Company, Milwaukee, Wisconsin.

*Church Missionary Intelligencer*, Church Missionary Society, Salisbury Square, London, E. C.

*The Mission Field*, 19 Delahay Street, Westminster, S. W., London.

For general missionary information, *Missionary Review of the World*, edited by the Rev. A. T. Pierson, and published by Funk & Wagnalls Company, 30 Lafayette Place, New York City. \$2.50 a year.

*Missionary Lending Library.* At the Church Missions House there is a Lending Library of Missionary Literature, containing such books as the Lives of Bishops Selwyn, Patteson and Hannington, Mackay of the Uganda, Henry Martyn and our own Dr. Breck; Williams' *Middle Kingdom*, Rein's *Japan*, Griffis' *Mikado's Empire*. Upon application, a catalogue may be obtained. Books may be borrowed from this library, and retained by members of the club for six weeks, upon payment of postage.

The members are advised to make all use possible of parish and Sunday-school libraries, and of the kindness of their rectors in lending from their private libraries; also, to avail themselves of the public or subscription libraries



to which they have access, and to which they may have the power to add missionary literature from time to time.

For further information and suggestions please apply to the  
 Secretary of the Woman's Auxiliary,  
 Church Missions House,  
 Fourth Avenue and Twenty-second Street,  
 New York City.

## WEST AFRICA.

### A DAY AT CAPE PALMAS.

MISS WOODRUFF writes from the Orphan Asylum on November 16th, 1894: "My time is pretty well filled with different things. I am generally up between six and seven, in time to get dressed before prayers, and to put my room in order, with the help of one of the girls and sometimes two, the two who have been sleeping on the floor in my room since it began to be so uncomfortable upstairs, on account of the rains. The weather has changed now, and the rains seem to be over. It is warmer, but still pleasant, and I go out after the heat of the day is over. I intended having *Nyewa* *Phu*, or Mary Ferguson as she is now called, go upstairs again after the dry time began, but she felt so badly when I spoke of it that I thought I would wait until after vacation, which begins almost immediately after Christmas and continues for a month.

"To return to the order of the day: at seven we have prayers in the school room, after which I return to my room and prepare my little breakfast, which consists of some rice, cooked the day before and warmed over, an egg, a very tiny one generally, as most of the African eggs are, and sometimes a little bread and butter, and occasionally a cup of beef tea or cocoa, just as I fancy. I like coffee very much, but I think it is apt to make one too easily excited in this climate, though it seems to give one energy. I have given it up as a regular thing, because I need to have all the self-control that I can in the school. It is more difficult to keep order in the school than I imagined it would be, but I have hope of finding it easier after a while; a great deal of allowance must be made for children who have come from heathenism, even if they have been in the school for some time. At home they are allowed to do as they please, and naturally it is hard for them to be very quiet at any time. I have several very

troublesome girls in my room, but I hope they will improve. One who gave me a great deal of trouble at first, told me a few days ago that she was 'tired of having a bad name' and she is really trying to be different, I think. There are several very nice ones among the older girls, and they learn easily when they put their minds on the lessons. The school begins in the morning as soon as the children have had their breakfast, and the breakfast hour depends on the cook, two of the girls being selected by the matron every week for that office. We would like to begin at half-past nine, but it is often more apt to be ten or a little later before we can manage it. At twelve we have the Mission Service, as in the Church Missions House. I believe the Bishop has arranged to have it in all the schools here belonging to the mission. After recess we have school again for about an hour. At two o'clock the bell is rung for sewing-school, which all are expected to attend, even the very little ones. I generally go down to the school room and help, especially if there is any hurry of work. At four the children are allowed to go out and play; they have plays of their own, and almost everything is accompanied with singing, and most energetic singing. The games are often a sort of dancing. The little children delight in making little fires about the place, on which, or over which, they set little iron pots, holding a quart perhaps. These little pots they bring from their homes. In them they cook all sorts of things, rice, and different vegetables. A favorite dish with them is what they call *endyally* soup, soup made of some kind of a little shell-fish which they find on the rocks. After the sewing-school I generally come up and get something in the way of dinner. After noon-day service I generally get something to eat, but do not cook anything then. My dinner is a very simple affair generally. I did not get a

very large supply of canned meats, so I cannot always depend on that, and then there is no market here where you can get meat. I have not yet bought anything of that kind, but I will soon have to send for another supply of such things, as it is not well to get out of meat, and I might have company. There is no way here of getting meat regularly, and I do not know what I should have done if I had not bought the little kerosene stove and just the kind of eatables that I did, though I would have been sure of some canned fruits and some tomatoes. However, I have been able to buy oranges lately for a cent a piece, and have enjoyed them very much. I bought two dozen on Thanksgiving Day, but gave a good many away in the house.

"I do not seem to be able to get through with my story of the day, I make so many digressions. After I have my dinner I generally go out of doors for a while to walk about the place, if I do not go farther. Night comes so soon here that there is hardly time for a long walk unless one goes out in the afternoon, and it is sometimes too warm for that. The hour for prayers in the evening is seven o'clock; and after that I come up to my school-room, when the older girls have a short time for study, after which they often sew or do fancy work; and so the day ends.

"This is Friday evening, and the girls always learn the Collect for Sunday then. After they had studied that, I gave some of them a 'clock lesson'; I think there is hardly a girl in the house who can tell time by the clock. Two of them put their minds on it to-night, and were quite brilliant pupils. I drew a large picture of a clock on the blackboard, and explained it on that, there being no suitable clock in the house.

"A week ago yesterday we had a holiday. The children went into the country to get straw for their beds; and I made a holiday of it too. I have been wanting for some time to go across the river to see a lady who is a Methodist missionary, and who came to see me some time ago. I left here between nine and ten in the morning with Julia Lounsbery and Emma Wilson. We went to Mr. Ashton's first. He is the agent for our mission. I went to see if we could get a boat to take us across the river. Mr. Ashton was at home, and very kindly went with us to the water side to see about a boat. Mr.

Ashton's house is just about as far from the asylum as St. Mark's Church, so you see we had quite a walk to get there. We did not have to wait long for a boat, and found ourselves on the other side about 12 o'clock, I think. We landed just on the edge of a large heathen town called *Pluke*. I believe there are about 1,500 people in this town. We had to walk a little way through this town to get to the missionary's house, and it was quite interesting. The houses are built very near each other, and there are a great many bread-fruit trees, cocoanut trees, and vines through the town, making it look well shaded. The people were having a sort of holiday, playing, as they say. In one part of the town there was a long procession of women dressed in fantastic ways and marching round and round with a sort of dancing step. I had my camera with me, intending to try to take a picture of one of the houses, so we went on until we came to one of the better ones, in front of which we put up the camera, one of the boys from the Methodist mission being with us. When the people found what we were trying to do they came flocking about us, and the boy, who understood what the people were saying, told us that they were opposed to our taking their pictures, saying that those who had their pictures taken would die. However, the picture of the house was taken before the people came up, and they did not seem to mind it. When I found the people were a little excited, I put up the camera and went on to the house of the missionary. We found her and her husband at home and glad to see us, though she had been quite ill, and there were two other invalids in the house. They have a school of from twenty to thirty-five children, and seem to succeed so well with them. Some of them seemed such very nice, well-behaved children. The Asylum children are very fond of this lady and she has been so kind to them. Some of the girls were invited there last Christmas. We stayed until late in the afternoon. I enjoyed the day very much, and it was a satisfaction to talk to some one engaged in the same kind of work and contending with some of the same difficulties. I am so glad to have so many people remember me in their prayers, I need a great deal of help and sympathy in this work, for which I feel myself often very inefficient."



Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-five dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-one Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

### ACKNOWLEDGMENTS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Bliss, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from January 1st, to February 1st, 1895.

#### ALABAMA—\$12.50

<i>Anniston</i> —St. Michael and All Angels', Domestic and Foreign.....	2 50
<i>Florence</i> —Trinity Church, Mrs. S. D. Weakley, Domestic, \$5; Foreign, \$5.....	10 00

#### ALBANY—\$498.53

<i>Albany</i> —All Saints' Cathedral, General....	2 00
St. Paul's, Domestic, \$13.50; Foreign, \$31	74 50
St. Peter's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....	25 00
Mrs. B. Scott, Colored.....	2 00
<i>Bloomfield</i> —Mission, Foreign.....	3 68
<i>Duanesburgh</i> —Christ Church, Foreign....	5 00
<i>Hobart</i> —St. Peter's, Foreign.....	4 79
<i>Hogansburgh</i> —Miss May Fulton, Mite Box No. 35,818, Domestic.....	6 25
<i>Hudson</i> —Christ Church, Domestic, \$3.70; Colored, \$5.02; Foreign, \$2.55.....	11 27
<i>Ilion</i> —St. Augustine's, Domestic and Foreign.....	3 94
<i>Kinderhook</i> —St. Paul's, Domestic and Foreign.....	10 00
<i>Little Falls</i> —Emmanuel Church, "H. E. B.," Domestic, \$2; Foreign, \$2.....	4 00
<i>Mechanicville</i> —St. Luke's, Foreign.....	3 84
<i>Middleville</i> —Memorial, Domestic, \$2.50; Foreign, \$3.50.....	6 00
<i>Morris</i> —Zion, Domestic, \$5; Colored, \$5; Indian, \$5; Foreign, \$5.....	20 00
<i>Morristown</i> —Christ Church, Foreign.....	1 26
<i>Ogdensburgh</i> —St. John's, Girls' Branch Junior Aux., Sp. for Miss MacRae, China, for purchase of medicines.....	5 00
<i>Port Henry</i> —Christ Church S. S., Domestic, 71 cts.; Foreign, 58 cts.....	1 29
<i>Saratoga Springs</i> —Bethesda, Wo. Aux., Sp. for Bishop Talbot's Indian work, \$10; Sp. for Bishop Walker's Indian work, \$10; Colored, \$10.....	30 00
<i>Troy</i> —St. Paul's, Domestic, \$177; Colored, \$15; Indian, \$15; Foreign, \$50.....	257 00
<i>Warrensburgh</i> —Holy Cross, Domestic....	6 71
<i>Waterford</i> —Grace, General.....	5 00
<i>West Troy</i> —Trinity Church, Foreign.....	5 00
<i>Miscellaneous</i> —"A Friend," General.....	5 00

#### CENTRAL NEW YORK—\$382.75

<i>Baldwinsville</i> —Grace, Colored.....	4 00
<i>Cape Vincent</i> —St. John's, Domestic, \$2.50; Indian, \$2; Colored, \$1.50.....	6 00
<i>Elmira</i> —Trinity Church, Domestic.....	104 75
<i>Ithaca</i> —St. John's, Domestic.....	53 88
<i>Kidder's Ferry</i> —All Saints', Domestic....	4 40
<i>New Berlin</i> —St. Andrew's, Foreign.....	23 45
<i>Oneida</i> —St. John's, Domestic, \$26.52; Foreign, \$9.74.....	36 26
<i>Oswego</i> —Christ Church, \$5; Wo. Aux., \$5, Domestic.....	10 00
<i>Oxford</i> —St. Paul's, Domestic.....	42 94
<i>Owego</i> —St. Paul's, Domestic, \$5; Foreign, \$5; Domestic and Foreign, \$2.....	12 00
<i>Rome</i> —Zion, Domestic.....	4 45
<i>Syracuse</i> —Grace S. S., Domestic.....	61
<i>Watertown</i> —Trinity Church, Wo. Aux., Sp. for Archdeacon Joyner's work, South Carolina.....	50 00
<i>Windor</i> —Mr. A. N. Dwight, Domestic and Foreign.....	20 00
<i>Miscellaneous</i> —"Anonymous," Domestic, \$5; Foreign, \$5.....	10 00

#### CENTRAL PENNSYLVANIA—\$343.22

<i>Cole's Creek</i> —St. Gabriel's, Foreign.....	2 00
<i>Drifton</i> —St. James', Colored, \$47.88; Indian, \$47.88.....	95 76
<i>Easton</i> —Trinity Church, Domestic.....	13 72
<i>Harrisburg</i> —St. Stephen's S. S., Sp. for scholarship, Salt Lake City, Utah.....	40 00
<i>Lebanon</i> —St. Luke's S. S., for "Bishop Hare" scholarship, St. John's School, South Dakota.....	60 00
<i>Milford</i> —Church of the Good Shepherd, Foreign.....	2 00
<i>Reading</i> —St. Barnabas', Foreign.....	3 60
<i>Scranton</i> —St. Luke's Domestic and Foreign.....	35 77
<i>Wellsboro'</i> —St. Paul's, General.....	10 00
<i>Wilkes Barre</i> —St. Clement's, Domestic....	9 79
<i>Williamsport</i> —Trinity Church, Domestic..	20 53
<i>Miscellaneous</i> —Miss Freeman, Sp. for Rev. Mr. Prevost's steam launch, Alaska....	50 00

#### CHICAGO—\$232.45

<i>Chicago</i> —Ascension, for work in Diocese of Springfield.....	26 00
Grace, "L." for "H." (Advanced) scholarship, St. John's Mission, Cape Mount, Africa, \$40; Sp. for Buckingham Orphanage, Japan, \$30.....	70 00
St. James', Wo. Aux., Foreign.....	30 00
Trinity Church, Sp. for Bishop Barker, for work in Olympia.....	96 00

#### CALIFORNIA—\$75.85

<i>San Francisco</i> —St. Luke's, Systematic Offering Plan, Domestic, \$31.25; Foreign, \$24.05.....	55 30
City and County Alms House, "A Friend," Foreign.....	1 60
<i>San Gabriel</i> —Church of the Saviour, Foreign.....	19 55

<i>Galena</i> —Miss Alice L. Snyder, Domestic, \$3.65; Foreign Missionary Box No. 3,445, Foreign, \$3.70.....	7 35	"A Churchwoman." Foreign.....	10 00
<i>Ottawa</i> —Christ Church, General.....	3 10	<i>Wilmingdon</i> —Chapel of the Good Shepherd, Domestic, \$5.10; Foreign, \$5.10...	10 23
<b>COLORADO—\$13.28</b>		<i>St. Andrews</i> , Foreign.....	25 00
<i>Colorado Springs</i> —Grace, Foreign.....	10 00	<i>Miscellaneous</i> —Branch Junior Aux., Sp. for Wood River Mission, The Platte.....	3 00
<i>Denver</i> —Church of the Redeemer, General.....	3 28	<b>EAST CAROLINA—\$35.82</b>	
<b>CONNECTICUT—\$1,433.99</b>		<i>Edenton</i> —St. Paul's, Wo. Aux., General....	12 00
<i>Bethel</i> —Junior Aux., "Wo. Aux. Thank Offering," for missionary work, Alaska.....	10 00	<i>Goldsboro</i> —St. Stephen's S. S., General.....	6 00
<i>Bethlehem</i> —Christ Church, Sp. for Archdeacon Joyner's work, South Carolina.....	10 00	<i>Hertford</i> —Holy Trinity Church, Wo. Aux., General.....	5 00
<i>Bridgeport</i> —St. John's S. S., for "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo, Japan, \$12.50; city meeting at St. John's Church, thro' Wo. Aux., Sp. for work of Rev. Y. K. Yen, China, \$16.07.....	28 57	<i>Kingston</i> —St. Mary's, Foreign.....	5 00
<i>Brookfield</i> —St. Paul's, Domestic, \$3.66; Foreign, \$6.46.....	15 12	<i>Plymouth</i> —Grace, Domestic, 36 cts.; Foreign, 36 cts.....	72
<i>Brooklyn</i> —Trinity Church, Domestic.....	6 83	<i>Roxobel</i> —St. Mark's, Domestic.....	2 60
<i>Derby</i> —St. James', Sp. for Bishop Brooke, Oklahoma.....	15 00	<i>Washington</i> Co.—St. David's, Domestic, \$1.25; Foreign, \$1.25.....	2 50
<i>East Haddam</i> —St. Stephen's, Julia S. Boardman, General.....	1 00	<i>St. Luke's</i> , Domestic, \$1; Foreign, \$1....	2 00
<i>East Hartford</i> —St. John's, General.....	7 50	<b>EASTON—\$9.74</b>	
<i>Glastonbury</i> —St. James', Domestic, \$3.78; General, \$1.80; S. S., Domestic, 39 cts.; General, 50 cts.....	5 97	<i>Caroline Co. (Denton)</i> —Christ Church S. S., General.....	3 11
<i>Hartford</i> —Church of the Good Shepherd, Domestic.....	65 00	<i>Somerset Co.</i> —Wicomico Parish, Grace, General.....	2 03
<i>St. John's S. S.</i> , Sp. for "Bishop Cox" scholarship, Utah.....	40 00	<i>Somerset and Worcester Co's</i> —Pocomoke Parish, Foreign.....	3 00
<i>Trinity Church</i> , Foreign.....	112 95	<i>Talbot Co. (Cordova)</i> —Chapel of the Good Shepherd, General.....	1 60
<i>Kent</i> —St. Andrew's S. S., General.....	10 00	<b>FLORIDA—\$4.05</b>	
<i>Meriden</i> —St. Andrew's, Sp. for Bishop Brewer, Montana.....	100 00	<i>Milton</i> —St. Mary's, Foreign.....	4 05
<i>Middletown</i> —Christ Church, General.....	20 00	<b>FOND DU LAC—\$15.00</b>	
<i>New Haven</i> —Christ Church, Domestic, \$41; Foreign, \$41.....	82 00	<i>Oshkosh</i> —Trinity Church S. S., General....	15 00
<i>Trinity Church</i> , four Mite Chests, Domestic, \$15.40; "A Member," for support of Rev. W. J. Cleveland, Madison, South Dakota, \$400.....	415 4	<b>GEORGIA—\$20.47</b>	
<i>Churchwoman's Association</i> , Wo. Aux., Sp. for books for Rev. Mr. Holly, Port-au-Prince, Haiti.....	3 25	<i>Americus</i> —Calvary, Foreign.....	6 21
<i>North Branford</i> —Zion, Foreign.....	5 11	<i>Brunswick</i> —St. Mark's, Foreign.....	3 00
<i>North Guilford</i> —St. John's, Domestic and Foreign.....	4 00	<i>Frederica</i> —Christ Church, Foreign.....	11 26
<i>Norwalk</i> —Grace, Domestic.....	2 50	<b>INDIANA—\$22.51</b>	
<i>St. Paul's</i> , Wo. Aux., "H. L. S.," \$15; "E. L. S.," \$15, General.....	30 00	<i>Aurora</i> —St. Mark's, General.....	5 00
<i>Norwich</i> —Christ Church, Foreign, \$14.21; Mexico, \$60; Mrs. E. E. Chappell, Foreign, \$100.....	174 21	<i>Evansville</i> —St. Paul's, Foreign.....	5 00
<i>Portland</i> —Trinity Church, Sp. for Rev. S. C. Partridge, China.....	20 00	<i>Hammond</i> —St. Paul's, for Japan.....	1 50
<i>South Glastonbury</i> —St. Luke's, Domestic, \$4.75; General, \$3.10; S. S., Domestic, \$1.50; General, 50 cts.....	9 85	<i>Lawrenceburg</i> —Trinity Church, General....	1 00
<i>South Norwalk</i> —Trinity Church, General..	19 33	<i>Lima</i> —St. Mark's, Foreign.....	2 01
<i>Southport</i> —Trinity Church, Foreign.....	23 23	<i>Terre Haute</i> —O. A. P. Watson, contents of Mite Chest No. 5,071, Domestic.....	8 00
<i>Stamford</i> —Miss S. A. Mead, Sp. for Bishop Holly, Haiti.....	2 00	<b>IOWA—\$6.16</b>	
<i>Stratford</i> —Christ Church, for Bishop Johnston's work, Western Texas.....	40 00	<i>Anamosa</i> —St. Mark's, Foreign.....	2 00
<i>Washington</i> —St. John's, Domestic, \$6; Foreign, \$6.27.....	12 27	<i>Sioux City</i> —St. Thomas' S. S., for Bishop Hare's Indian work, South Dakota.....	4 16
<i>Waterbury</i> —St. John's S. S., Junior Aux., "Wo. Aux. Thank Offering," for missionary work, Alaska, \$25; Sp. for St. Paul's College Building Fund, Japan, \$50; Sp. for Miss Bull, for orphanage, Osaka, Japan, \$25.....	100 00	<b>KANSAS—\$60.64</b>	
<i>Watertown</i> —Christ Church, Wo. Aux., Sp. for Wood River Mission, The Platte.....	3 00	<i>Atchison</i> —Trinity Church, "Tithed Rec-tor's Fund," Foreign.....	2 79
<i>West Hartford</i> —St. James', Domestic, \$10.57; Lucy J. Ellsworth, Foreign, \$10.....	20 57	<i>Burlington</i> —Ascension, General.....	4 10
<i>Woodbury</i> —St. Paul's, Foreign.....	9 33	<i>Leavenworth</i> —St. Paul's S. S., "Birthday Box," Domestic and Foreign.....	5 48
<i>Miscellaneous</i> —"Anonymous," Domestic, \$5; Sp. for Rev. S. C. Partridge, China, \$5.....	10 00	<i>Salina</i> —Christ Church, Mite Chest, Wo. Aux., General.....	17 77
<b>DELAWARE—\$139.93</b>		<i>Margaret Prescott</i> , Wo. Aux., Sp. for Rev. J. L. Prevost, for steam launch, Fort Adams, Alaska.....	1 50
<i>Middletown</i> —St. Anne's, Foreign.....	11 25	<i>Topeka</i> —Grace Cathedral, Junior Aux., Wo. Aux., Sp. for Deaconess Home, China.....	25 00
<i>New Castle</i> —Immanuel Church, Domestic and Foreign.....	80 48	<i>Wichita</i> —Missionary Chapter of St. John's Guild, contents of family Missionary Boxes, Domestic.....	4 00
		<b>KENTUCKY—\$111.86</b>	
		<i>Covington</i> —Miss Lizzie Wynne, Indian....	6 20
		<i>Henderson</i> —St. Paul's, Domestic, \$9.35; Foreign, \$11.90.....	21 25
		<i>Louisville</i> —Calvary, "A Daughter of the King," Wo. Aux., Sp. for "St. Mary's Memorial" scholarship, Chinese Deaconess Home, Shanghai.....	50 00
		<i>Christ Church Cathedral</i> , "Mrs. R. C. H.," Indian.....	8 08
		<i>Paducah</i> —Grace, Wo. Aux., Sp. for Deaconess Home, China.....	1 35
		<i>Miscellaneous</i> —Branch Wo. Aux., for Deaconess Home, China.....	25 00



## LONG ISLAND—\$916.51

<i>Bay Ridge</i> —Christ Church, Domestic and Foreign.....	85 00
<i>Brooklyn (Heights)</i> —Grace, Domestic, \$100; Sp. for Bishop Dudley, Kentucky, \$100; Sp. for Bishop Talbot, Wyoming and Idaho, \$100; Sp. for Bishop Wells, Spokane, \$100; Sp. for Bishop A. R. Graves, The Platte (of which "A Member," \$5), \$175.....	575 00
Reformation, Wo. Aux., Sp. for hospital, Fort Adams, Alaska.....	5 00
St. Ann's, Missionary Society, for work of Rev. Yung Klung Yen, China.....	8 12
St. James', Wo. Aux., General.....	50 00
<i>Flushing</i> —St. George's S. S., Sp. for Bishop Gray, Southern Florida.....	39 57
Mrs. Alonzo Potter, for Alaska mission.....	25 00
<i>Garden City</i> —Incarnation, for Africa.....	24 82
<i>Huntington</i> —St. John's, Systematic Offering Plan, General.....	3 10
<i>Islip</i> —St. Mark's, Foreign.....	30 74
<i>Maspeth</i> —St. Saviour's, Foreign.....	68 50
<i>Merrick</i> —Church of the Redeemer, Foreign.....	4 65
<i>Sag Harbor</i> —Christ Church, Colored.....	1 31
<i>Miscellaneous</i> —"Anonymous," Domestic.....	20

## LOUISIANA—\$40.67

<i>Baton Rouge</i> —St. James', Domestic and Foreign.....	15 20
<i>Devall's</i> —St. John's, Foreign.....	4 10
<i>Lakeland</i> —St. Barnabas', Foreign.....	2 95
<i>Port Allen</i> —Christ Church, Domestic and Foreign.....	2 10
<i>Thibodaux</i> —St. John's, Foreign.....	5 00
<i>Williamsport</i> —St. Stephen's, "Tithe," General.....	8 32
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Miss MacRae, China, for her work.....	3 00

## MAINE—\$96.30

<i>Dexter</i> —Church of the Messiah, General....	3 09
<i>Gardiner</i> —Christ Church, Foreign.....	19 21
<i>Portland</i> —St. Luke's Cathedral, General....	74 00

## MARYLAND—\$985.35

<i>Allegany Co. (Westernport)</i> —St. James', General.....	2 18
<i>Anne Arundel Co. (West River)</i> —Christ Church, Colored S. S. class, Sp. for Rev. Mr. Chapman's use, Alaska.....	2 31
<i>Baltimore</i> —Christ Church, Wo. Aux., for the deficiency, General, \$25; S. S., for "Christ Church S. S." scholarship, Boone School, Wuchang, China, \$40; Sp. for St. Mark's School, Salt Lake City, Utah, \$40; through All Saints' Chapter of the Maryland Branch Wo. Aux., for salary of Rev. James Addison Ingle, Hankow, China, \$65.....	170 00
<i>Emmanuel Church</i> , Foreign, \$149.59; Wo. Aux., Foreign, \$105.15; Sp. for Deaconess Home, China, \$25; Domestic, \$147.73.....	457 47
<i>Grace</i> , Wo. Aux., Foreign.....	5 00
<i>Holy Trinity Church</i> , Mission Helpers, Junior Aux., Sp. for support of child in St. Mary's Orphanage, Shanghai, China Memorial, Wo. Aux., for St. Mary's School, South Dakota.....	19 00
St. Paul's, Mite Box No. 6,406, "In Memoriam L. C. A." Domestic.....	5 00
"Anonymous," General.....	1 00
Mary H. Penick, Sp. for Rev. Mr. Prevost's boat, Alaska.....	5 00
<i>Baltimore Co. (Pikesville)</i> —St. Mark's-on-the-Hill, Domestic and Foreign.....	15 54
<i>District of Columbia (Washington)</i> —Ascension, General.....	36 96
(Washington)—Incarnation, Foreign.....	3 94
(Georgetown)—St. John's, Mrs. L. M. Keith, Wo. Aux., for "Rev. George Murdock" (In Memoriam) scholarship, St. Paul's School, South Dakota, \$60; "Sophie Hutchinson" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. "Burnett Memorial," Layton, Utah, \$40.....	125 00

(Washington)—St. Paul's, Domestic, \$14.12; Foreign, \$5; Sp. for Bishop Graves, China, \$5.....	24 12
(Washington)—"A Friend," Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska, for hospital.....	50
(Washington)—Mrs. W. Harman Brown, Wo. Aux., Sp. for hospital, Fort Adams, Alaska.....	5 00
(Washington)—Mrs. M. J. Perry, Domestic.....	10 00
<i>Frederick Co. (Frederick)</i> —All Saints', "Five Cent Collections," Wo. Aux., Indian, \$9.25; Foreign, \$17.75; Mexico, \$9.50; Miss E. Fowler, for work of Rev. J. A. Ingle, China, \$5.....	41 50
<i>Howard Co. (Ellicott City)</i> —Family Missionary Box No. 90,550, Domestic.....	5 10
<i>Montgomery Co.</i> —St. John's, Wo. Aux., Domestic, \$15; Foreign, \$10.....	25 00
<i>Prince George Co. (Bladensburg)</i> —B. O. Lowndes, General.....	1 00
<i>Prince George and Charles Co's</i> —St. John's, "E. W." General.....	1 00
<i>St. Mary's Co. (Chaptico)</i> —Christ Church, Domestic, \$10; for St. Paul's College, Tokyo, Japan, \$10.....	20 00
<i>Washington Co. (Lappon's Cross Roads)</i> —St. Mark's, Foreign.....	06
(Sharpsburg)—St. Paul's, Foreign.....	30
(Smithsburg)—St. Ann's, Foreign.....	37

## MASSACHUSETTS—\$2,690.26

<i>Amherst</i> —Grace, Indian, \$24.85; Foreign, \$24.85.....	49 70
<i>Ashfield</i> —St. John's, Foreign.....	1 45
<i>Ayer</i> —St. Andrew's, Foreign.....	1 43
<i>Boston</i> —Church of the Good Shepherd, "A Member," Wo. Aux., Sp. for Deaconess Home, China.....	1 00
(Charlestown)—St. John's, Foreign.....	21 65
(South)—St. Matthew's, Wo. Aux., for salary of Miss Malles, Japan.....	5 00
St. Paul's, Epiphany Pledge of a few ladies, Wo. Aux., for "Bishop B. H. Paddock" scholarship, St. Paul's School, Tokyo, Japan.....	45 00
Trinity Church, Woman's Bible Class, for "Trinity" scholarship, St. Mary's School, South Dakota.....	60 00
Trinity Church, for salary of Rev. Mr. Woo, China.....	550 00
Mrs. Walter C. Baylies, for "Ruth Baylies" scholarship, Female Orphan Asylum, Cape Palmas, Africa.....	50 00
<i>Bridgewater</i> —Trinity Church, Wo. Aux., Sp. for Deaconess Home, China.....	10 60
<i>Brookline</i> —St. Paul's, Domestic, \$212.31; Foreign, \$160.81.....	373 12
<i>Cambridge</i> —Christ Church, Wo. Aux., Sp. for Deaconess Home, China.....	10 00
St. James', "A Member, In Memoriam," Domestic, \$100; Foreign, \$100; Wo. Aux., Sp. for Deaconess Home, China, 50 cts.; "A Member," Wo. Aux., Sp. for Mr. Ouga's Orphanage, Japan, \$2.....	202 50
St. John's Memorial, Domestic, \$10.40; Foreign, \$10.40; Wo. Aux., Sp. for insurance of Rev. T. S. Tyng, Japan, \$12.50; "A Friend," for China, \$5.....	38 30
Mrs. W. Collins, Domestic.....	75 00
Gertrude E. Wright, for Alaska.....	25 00
<i>Clinton</i> —Church of the Good Shepherd, Domestic, \$7.67; Foreign, \$20.63.....	28 30
<i>Danvers</i> —Calvary, Domestic, \$7; Foreign, \$9.62.....	16 62
<i>Dedham</i> —Church of the Good Shepherd, "A Member," Foreign.....	5 00
<i>Falmouth</i> —St. Barnabas', Foreign, \$207.16; Frank H. Beebe, Sp. for Bishop Talbot, Wyoming and Idaho, \$100.....	307 16
<i>Fitchburg</i> —Christ Church, Indian, \$10; Sp. for Rev. Mr. Yen, China, \$50; Sp. for Bishop Brewer, Montana, \$100; Wo. Aux., for Eliza F. Drury Memorial Station, Africa, \$5.....	165 00
<i>Lawrence</i> —Grace, Foreign.....	34 67
<i>Lynn</i> —St. Stephen's, for Bishop Johnston's work, Western Texas, \$37; S. S., Wo.	

Aux., Sp. for Marian Halliday crib in St. Mary's Orphanage, Shanghai, China, \$30.....	67 00
Malden—St. Paul's, Wo. Aux., Sp. for Mr. Osuga's Orphanage, Japan, \$450; for St. Mary's Hall, Shanghai, China, \$2; Sp. for Rev. T. S. Tyng, Japan, \$1.....	7 50
Marlboro—Holy Trinity Church S. S., Sp. for improvements in Mrs. Brierley's school, Africa.....	5 00
Newburyport—St. Paul's, Foreign.....	36 07
Newton—Grace, Foreign.....	37 05
(Chestnut Hill)—Church of the Redeemer, for "Henry S. Nash" scholarship, St. Augustine's School, Africa, \$25; Foreign, \$19.60.....	44 60
Pittsfield—St. Stephen's, "A Lady," Domestic, \$3; Wo. Aux., for salary of Miss Bull, Japan, \$25.....	28 00
Mrs. O. Sullivan, General.....	1 00
Shelburne Falls—Emmanuel Memorial, Foreign.....	2 91
Stockbridge—St. Paul's, Domestic, \$15; Sp. for "Orphan" scholarship, Utah, \$40.....	55 00
Taunton—St. Thomas', Domestic.....	130 50
Van Deusenville—Trinity Church, Foreign.....	1 86
Watertown—Church of the Good Shepherd, General.....	12 87
Worcester—All Saints' Wo. Aux., for "Hannah K. Tiffany" scholarship, \$25; "Eliza A. Vinton" scholarship, \$25, both in St. John's Mission, Cape Mount, Africa; Sp. for Rev. H. D. Page, for orphanage, Osaka, Japan, \$10; "A Member," Wo. Aux., for "Edward Read Pratt Memorial" scholarship, St. Elizabeth's School, South Dakota, \$60.....	120 00
Miscellaneous—Branch Wo. Aux., Sp. for salary of Miss Wheeler, Columbia, South Carolina, \$25; for support of Mrs. M. Payne, \$25.....	50 00
"A Friend," Wo. Aux., Sp. for Deaconess Home, China.....	5 00
"A Friend," Wo. Aux., Sp. for Miss Woodruff, at her discretion.....	5 00
"A Friend," Wo. Aux., Sp. for Deaconess Home, China.....	5 00

## MICHIGAN—\$1,046.07

Cheboygan—St. James', Domestic, \$5.66; Foreign, \$2.60.....	8 26
Detroit—St. John's, Domestic, \$468.09; Foreign, \$394.97.....	863 06
"Anonymous," for Dr. Driggs, Alaska, \$50; Sp. for building material for Rev. H. D. Page's orphanage, Japan, \$50.....	100 00
Grosse Isle—Branch Wo. Aux., for salary of Miss Bull, Japan, \$6; "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$6; Mexico, \$2; Sp. for Foreign Missionaries' Insurance Fund, \$2.50; Sp. for St. John's College Building Fund, China, \$2.....	18 50
Jackson—St. Paul's, Wo. Aux., for salary of Miss Bull, Japan, \$12.50; "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$5; Sp. for Bishop Graves, China, \$2.50.....	25 00
Monroe—Trinity Church, for Rev. J. L. Patton, Japan.....	10 00
St. John's—St. John's, Foreign.....	4 25
Tecumseh—St. Peter's, Foreign.....	3 00
Trenton—St. Thomas', Wo. Aux., for salary of Miss Bull, Japan, \$3; "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, Shanghai, China, \$1.....	7 00
Ypsilanti—St. Luke's, Wo. Aux., for salary of Miss Bull, Japan, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	7 00

## MILWAUKEE—\$20.23

Delavan—Christ Church, Foreign.....	7 78
Kenosha—St. Matthew's, Domestic, \$9.45; Sp. for Bishop Graves, The Platte, \$2.....	11 45
Superior—Mrs. Mary E. Hayes, General.....	1 00

## MINNESOTA—\$11.97

Farmington—Miss M. Share, Wo. Aux., Sp. for Deaconess Home, China.....	
Little Falls—"A Friend," for "Lucy Maria Powell" scholarship, St. Augustine's School, Africa.....	5 00
Moorhead—St. John's, Domestic and Foreign.....	2 47
Wells—Nativity, Foreign.....	3 50

## MISSISSIPPI—\$4.45

Pass Christian—Trinity Church, Domestic.....	4 45
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## MISSOURI—\$278.89

Columbia—Calvary, Domestic.....	3 35
Mexico—St. Paul's, Domestic.....	5 00
St. Louis—Christ Cathedral, Domestic.....	260 39
St. Mark's Memorial, Domestic.....	5 15
Anna B. Hayman, Mite Chest No. 26,914, General.....	5 00

## NEBRASKA—\$63.25

Ashland—St. Stephen's, Wo. Aux., Foreign.....	1 25
Beatrice—Christ Church, Wo. Aux., Domestic, \$25; Foreign, \$25.....	50 00
Omaha—St. John's, Wo. Aux., Foreign.....	5 00
Trinity Cathedral, Wo. Aux., Domestic.....	5 00
South Auburn—F. A. Welton, Domestic.....	2 00

## NEWARK—\$166.00

Montclair—M. A. Pitt, Domestic.....	15 00
Morristown—"J. E. D.," Wo. Aux., Sp. for Deaconess Home, China.....	5 00
Orange (South)—Holy Communion, Colored Summit—Calvary, General.....	40 50
Miscellaneous—Branch Wo. Aux., Sp. for Deaconess Home, China, \$25; Sp. for Rev. Mr. Joyner's hospital, Columbia, South Carolina, \$50; Junior Aux., Sp. for Wood River Mission, The Platte, \$3.....	27 50
	78 00

## NEW HAMPSHIRE—\$174.82

Berlin—St. Barnabas', for Miss Suthon's work, Japan.....	2 00
Charlestown—St. Luke's, Domestic and Foreign.....	6 05
Concord—St. Paul's School, for "Neighbours" scholarship, High School, Cuttington, Africa.....	40 00
St. Paul's Chapel, Domestic, \$15; Foreign, \$15.....	30 00
Manchester—Grace, Domestic, \$56.54; Foreign, \$30.73.....	87 27
Portsmouth—St. John's, Domestic, \$2; Foreign, \$2.....	4 00
Miscellaneous—Branch Wo. Aux., General.....	5 50

## NEW JERSEY—\$340.51

Beverly—St. Stephen's S. S., Domestic, \$2.44; Indian, \$1.36; Colored, \$1.23; Foreign, \$2.71.....	7 74
Elizabeth—Christ Church, Domestic, \$35.82; Sp. for Bishop Talbot, Wyoming and Idaho, \$5; Foreign, \$10.50.....	51 30
Hightstown—Trinity Church, General.....	1 80
Lakewood—Mrs. S. L. Galpin, Domestic.....	15 02
Linwood—Capt. Peter B. Reed, General.....	33 22
Mount Holly—Trinity Church, Wo. Aux., Foreign, \$10; Sp. for Rev. Mr. Prevost, Alaska, for a hospital, \$15.26.....	25 26
New Brunswick—St. John Evangelist's, Foreign.....	59 00
Plainfield—Grace, Wo. Aux., Indian.....	11 10
Princeton—Trinity Church, Foreign.....	19 27
Riverton—Christ Church, Domestic, \$54; Colored, \$12; Indian, \$12; Foreign, \$12.....	90 00
Swedesboro—Trinity Church, Foreign.....	9 00
Tremont—St. Paul's, Domestic, \$6.94; Foreign, \$9.36.....	16 30
Vineland—Rev. J. Liggins, for Japan.....	2 00



## NEW YORK—\$13,634.18

<i>Goshen</i> —St. James', General	10 76
<i>Greenburgh</i> —Zion, Foreign	22 10
<i>Madalin</i> —Trinity Church, Foreign	3 60
<i>Manchester Bridge</i> —St. John's S. S., General	1 50
<i>Matteawan</i> —St. Luke's, "Two Members," General, \$2; Wo. Aux., Sp. for Rev. H. D. Page, Japan, for three Osaka orphanages, \$3; Sp. for O Hara San, with Miss Suthon, Japan, \$1; Sp. for Mrs. Pott, China, 40 cts	6 40
<i>New Brighton</i> —Christ Church, Domestic	57 91
<i>Newburgh</i> —St. George's, Foreign	75 20
<i>New Dorp</i> —Mission S. S., Wo. Aux., Sp. for Bishop Talbot's Indian girls' school	8 00
<i>New York</i> —All Souls', Domestic	134 83
Ascension, Domestic and Foreign, \$328.39; Bishop Whipple's Indian work, Minnesota, \$8; for Rev. Y. K. Yen, China, \$100	436 39
Ascension Memorial, for Rev. Y. K. Yen's work, China	20 00
Calvary, through Niobrara League, for salary of teacher in St. John's School, South Dakota, \$105; Foreign Missionary Committee, Wo. Aux., for Rosa Sayres Memorial School, Shanghai, China, \$80.95; Systematic Offering Plan, Domestic, \$600; Foreign, \$600; Mrs. E. Parsons, Sp. for Bishop Talbot's Clergy Fund, \$10	1,395 95
Calvary Chapel, Sp. for Rev. Mr. Prevost, Alaska	5 00
Christ Church, for salary of three Bible women in Japan, \$150; "Edith Wilmerding" scholarship, St. Agnes' School, Osaka, Japan, \$40; for salary of Miss Williamson, Japan, \$25; for Rev. Mr. Yen's work, China, \$25	240 00
Grace, Domestic, \$1,961.04; Sp. for Bishop Brewer, Montana, \$1,000; Wo. Aux., for "Grace Church" scholarship, St. Margaret's School, Tokyo, Japan, \$50	3,011 04
Holy Apostles', "A Member," for "Cornelia Prime B" scholarship, Female Orphan Asylum, Cape Palmas, Africa, \$50; "Edmund Lincoln B" scholarship, St. Mary's Hall, Shanghai, China, \$50	100 00
Reconciliation, Foreign	5 11
St. Bartholomew's, Foreign, \$3,508.76; Sp. for the work of Rev. David Pendleton Oakerhater, Oklahoma, \$200; Ladies' Missionary Society, through Niobrara League, for salary of Indian teacher, \$500	4,208 76
St. George's, Foreign, \$503.79; Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska, for hospital, \$45; "A Member," Wo. Aux., for Mrs. Brierley's salary, Africa, \$100	648 79
St. Ignatius', Foreign	55 00
( <i>Fordham</i> )—St. James', Wo. Aux., Sp. toward completion of Bishop Holly's church, Port-au-Prince, Haiti	15 00
St. Luke's Hospital Chapel, "Two Sisters," General	20 00
( <i>Manhattanville</i> )—St. Mary's, Sp. for Rev. Mr. Moore's work in Liberia	10 00
St. Michael's S. S., for Rev. J. L. Prevost's work, Alaska, \$4; St. Augustine's Colored School, Raleigh, North Carolina, 25 cts	4 25
St. Paul's Chapel S. S., Colored, \$64.57; "Dr. Haight" scholarship, St. John's College, Shanghai, China, \$40	104 57
St. Thomas', Domestic, \$325; Foreign, \$1000.68; through Foreign Missionary Association, In Memoriam of Bishop Alfred Lee for 1895, for Rev. H. Forrester's salary, Mexico, \$50	1,375 68
Transfiguration, Domestic, \$25; through Niobrara League, for mission at Choctaw Creek, \$67; Miss H. D. Nelson, for "Harvey M. Nelson" scholarship, St. Elizabeth's School, South Dakota, \$60; Mrs. S. Lawrence, for "Samuel Lawrence" (In Memoriam) scholarship, St. Mary's School, South Dakota, \$60; Miss K. B. Nelson, for "Emily Nelson" scholarship, St. Elizabeth's School, South Dakota, \$60	272 00

Trinity Chapel, Wo. Aux., Sp. for St. Paul's College Building Fund, Japan, \$100; Niobrara League, toward Miss Francis' salary, South Dakota, \$30; Miss E. Cotheal, for "Cottheal Memorial" scholarship, St. Mary's School, South Dakota, \$50	190 00
In memory of the late Dr. and Mrs. Francis Upton Johnston, of New York, Domestic	100 00
Frederick Clarkson, Domestic	50 00
Mrs. George Beckett, Foreign	1 00
Mrs. Wm. Barton, Domestic	18 19
Caroline Talman, Domestic, \$20; Foreign, \$20	40 00
Miss H. L. Bogert, Wo. Aux., Sp. for St. John's College Building Fund, China	25 00
Mrs. Frederick Goodridge, General	50 00
W. H. Riblet, Foreign	20 00
Mite Box No. 22,409, Colored	5 00
"A Friend," Foreign	25 00
"A Circle of Ten," Wo. Aux., for "Epiphany" scholarship, St. John's Mission, Cape Mount, Africa, \$35; Sp. toward building fund, Holy Trinity Church, Haiti, \$5	30 00
Through St. Augustine's League, Wo. Aux., Sp. for Domestic Contingent Fund	12 00
"A Member," Wo. Aux., for a Minnesota mission and missionary	40 00
"F. S. P.," Wo. Aux., Sp. for Bishop Holly's church building, Haiti	10 00
"D.," General	10 00
An Alms Box, General	72
"W.," Domestic, \$25; Foreign, \$25	50 00
<i>Nyack</i> —Grace, General	8 45
Margaret Moore, Colored	5 70
<i>Peekskill</i> —St. Peter's, "A Member," Foreign	5 00
<i>Poughkeepsie</i> —Christ Church, Sp. for Bishop Wells, Spokane	29 18
St. Paul's, Girls' Missionary Society, for "Frank Heartfield" scholarship, St. Mary's Hall, Shanghai, China	25 00
<i>Rye</i> —Christ Church, "A Member," Wo. Aux., Missionary Association, Sp. for Deaconess Home, China, \$10; Sp. for completion of church at Port-au-Prince, Haiti, \$10; Sp. for school building, Aomori, Japan, \$10	30 00
<i>Sing Sing</i> —St. Paul's, Foreign	25 00
<i>White Plains</i> —Grace, Wo. Aux., Foreign	45 45
Wo. Aux., Sp. for lectern for Bishop Holly, Haiti	10 00
<i>Wappinger's Falls</i> —Zion, Foreign Missionary Society, for "Zion Church, Wappinger's Falls" scholarship, St. Mary's Hall, Shanghai, China, \$40; "Zion Church, Wappinger's Falls" scholarship, St. John's College, Shanghai, China, \$40	80 00
<i>Miscellaneous</i> —"M. E.," General	75 00
Branch Junior Aux., Sp. for Wood River Mission, The Platte	3 00
"A Friend," Wo. Aux., Sp. for Rev. J. L. Prevost, Alaska, for hospital	7 75

## NORTH CAROLINA—\$114.74

<i>Asheville</i> —Trinity Church, Domestic, \$2.50; Foreign, \$36.10; Alaska, \$10	48 60
<i>Cullowhee</i> —St. David's, Foreign	2 00
<i>Enfield</i> —Mrs. Davis, Wo. Aux., General	1 00
<i>Greensboro</i> —St. Barnabas', Mrs. Bogert, Wo. Aux., Sp. for Deaconess Home, China	1 00
<i>Henderson</i> —Holy Innocents', Foreign	5 00
<i>Hillsboro</i> —St. Matthew's, Wo. Aux., Domestic, \$16.59; Foreign, \$3.48; Sp. for Cashier's Valley, North Carolina, \$3; Sp. for Foreign life insurance, \$4	27 07
<i>Lincolnton</i> —St. Luke's, General	10 72
<i>Nonah</i> —St. John's, Domestic and Foreign	65
<i>Raleigh</i> —Christ Church, Domestic	15 79
<i>Warrenton</i> —"W. H. M.," for China	1 00
<i>Waynesville</i> —Grace, Foreign	2 00

## OHIO—\$360.43

<i>Bellevue</i> —St. Paul's, Mrs. E. Greenslade, Foreign	2 50
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<i>Cleveland</i> —St. Paul's, Foreign.....	50 00	( <i>West</i> )—St. Andrew's, Indian Hope As-	
Trinity Church, Domestic, \$227.37; Sp.	267 37	sociation, Indian.....	14 00
for Bishop Brooke, Oklahoma, \$40.....	1 41	St. James', Domestic, \$478.61; Colored,	
<i>East Plymouth</i> —St. Matthew's, Domestic..		\$119; Foreign, \$230.56; Sp. for Rev.	
<i>Elyria</i> —St. Andrew's, Sp. for Bishop	24 50	Paulus Moort, Africa, \$10; Indian Hope	857 17
A. R. Graves, The Platte.....		Association, Indian, \$19.....	50 00
<i>Lorain</i> —Church of the Redeemer, Sp. for	2 50	St. Jude's, Colored.....	
Bishop A. R. Graves, The Platte.....	9 05	St. Luke's, Domestic, \$447.33; Foreign,	926 22
<i>Massillon</i> —Grace Chapel, Domestic and	95	\$478.89.....	
Foreign.....		( <i>Germantown</i> )—St. Luke's, Wo. Aux.,	
St. Timothy's, Domestic and Foreign.....	9 05	for salary of Miss Mailes, Japan, \$19;	
<i>Oberlin</i> —Christ Church, Domestic, \$1.15;	2 15	Sp. for Foreign Missionaries' Insurance	21 00
Foreign, \$1.....		Fund, \$2.....	
<b>OREGON—\$67.32</b>		St. Mark's, Wo. Aux., Sp. for Foreign	
<i>Astoria</i> —Grace, Domestic, \$8 80; Foreign,		Missionaries' Insurance Fund, \$2; In-	
\$9.85; Wo. Aux., for support of Bible		dian Hope Association, Indian, \$10;	
woman in China, \$25; Junior Aux., Sp.		"St. Mark's" scholarship, St. Eliza-	72 00
for Bishop Holly, for rebuilding church,	47 55	beth's School, South Dakota, \$60.....	
Haiti, \$3.90.....	1 46	( <i>Frankford</i> )—St. Mark's, Indian Hope	
Holy Innocents', Foreign.....	50	Association, Indian, \$18; Wo. Aux., Sp.	
<i>Empire City</i> —St. Luke's, Foreign.....	1 80	for Foreign Missionaries' Insurance	15 00
<i>Neuport</i> —St. Stephen's S. S., Foreign.....	2 00	Fund, \$2.....	
<i>Oregon City</i> —St. Paul's, Domestic.....	3 19	( <i>Wissahickon</i> )—St. Martin's-in-the-Field,	
<i>Pendleton</i> —Church of the Redeemer S. S.,	8 67	Wo. Aux., for salary of Miss Mailes, Ja-	
Colored.....	90	pan, \$6; Sp. for steam launch for	9 00
<i>Portland</i> —St. Stephen's Chapel, Domestic,	1 25	Alaska, \$3.....	
\$6.67; Junior Aux., General, \$2.....		( <i>West</i> )—St. Paul's, \$16.11; S. S., \$10.25, Sp.	26 36
<i>Salem</i> —St. Paul's, Domestic.....		for steam launch for Alaska.....	
<i>Toledo</i> —St. John's, Domestic.....		St. Peter's, Domestic, \$667.65; Foreign,	
<b>PENNSYLVANIA—\$6,320.67</b>		\$311.61; Indian Hope Association, In-	1,038 16
<i>Andalusia</i> —Mite Boxes, "C. and N.," Do-		dian, \$59.....	
mestic.....	33 21	( <i>Germantown</i> )—St. Peter's, Domestic,	
<i>Pala</i> —St. Asaph's, Foreign.....	46 58	\$96.49; Indian Hope Association, for	
<i>Cheltenham</i> —St. Paul's, Foreign.....	54 58	"H. H. Houston" scholarship, St.	
<i>Jenkintown</i> —Church of Our Saviour, Do-		Mary's School, South Dakota, \$60; "Mrs.	
mestic, \$150; Foreign, \$150; S. S., Sp.	301 25	A. L. L., General, \$1; S. S., Wo. Aux.,	
for steam launch, Alaska, \$1.25.....		for "St. Peter's" scholarship, High	
<i>Philadelphia (Lower Dublin)</i> —All Saints',		School, Cuttington, Africa, \$40; Sp. for	
Junior Aux., for "Ruth Curtiss" (In		"H. H. Houston" scholarship, Jaffa,	252 49
Memoriam) scholarship, St. John's		Palestine, \$25; Sp. for St. Mary's Or-	
Mission, Cape Mount, Africa.....	25 00	phanage, Shanghai, China, \$30.....	
Ascension, Wo. Aux., Sp. for Foreign	2 00	St. Sauveur, Wo. Aux., Sp. for Foreign	2 00
Missionaries' Insurance Fund.....	1 00	Missionaries' Insurance Fund.....	
Calvary Monumental, Indian Hope Associ-		St. Stephen's, Wo. Aux., for salary of	10 00
ation, Indian.....	107 50	Miss Mailes, Japan.....	
( <i>Germantown</i> )—Calvary, for Bible-reader	10 00	E. H. Butler, Domestic, \$125; Foreign,	2 00 00
under Rev. S. C. Partridge, China, \$25;		\$125.....	
Foreign, \$32.50.....		James B. Markoe, for "Meredith Norris"	
Christ Church, Indian Hope Association,		(In Memoriam) scholarship, St. Eliza-	120 00
Indian.....		beth's School, South Dakota.....	
( <i>Germantown</i> )—Christ Church, Wo. Aux.,		Evangelical Educational Society, for sup-	100 00
for salary of Miss Mailes, Japan, \$5; Sp.		port of four students in Hoffman In-	
for Foreign Missionaries' Insurance		stitute, Africa.....	
Fund, \$5; S. S., Sp. for steam launch,	65 00	"A Lady," for "Margaret K. Burtis"	
Alaska, \$5.....		scholarship, St. Mary's Hall, Shanghai,	80 00
Covenant, Indian Hope Association, In-		China.....	
dian, \$12; Wo. Aux., for salary of Miss		Rev. Alfred L. Elwyn, for "M. M. E. Me-	60 00
Mailes, Japan, \$1; Sp. for Foreign Mis-		morial" scholarship, St. Elizabeth's	
sionaries' Insurance Fund, \$4; "Anon-	67 00	School, South Dakota.....	25 00
ymous," General, \$50.....		( <i>Germantown</i> )—Young Girls' Bible Class,	
Epiphany, Domestic, \$431.69; Colored,		Wo. Aux., Sp. for scholarship in orphan-	
\$61.25; Indian Hope Association, Indian,		age, Osaka, Japan.....	
\$15; Wo. Aux., Sp. for Foreign Mission-	500 94	C. C. Harrison, Sp. for medical and sur-	20 00
aries' Insurance Fund, \$2.....		gical outfit of Rev. Paulus Moort, Af-	1 00
Episcopal Hospital Mission, Wo. Aux.,		rica.....	
Sp. for Foreign Missionaries' Insurance	2 00	Mrs. B. F. Chandler, General.....	5 35
Fund.....		Radnor—St. Martin's, Family Mite Chest,	
( <i>Mt. Airy</i> )—Grace, Wo. Aux., Sp. for	4 00	Domestic.....	80 00
Foreign Missionaries' Insurance Fund..		Rockdale—Calvary (of which S. S., \$55), Sp.	
Holy Apostles', General, \$755.93; Wo.		for steam launch for Alaska.....	
Aux., for salary of Miss Mailer, Japan,	757 12	"A Friend," Wo. Aux., Sp. for hospital,	10 00
\$1.19.....		Alaska.....	
Holy Trinity Church, Wo. Aux., Sp. for		Upper Providence—St. Paul's, Indian Hope	1 00
hospital, Alaska, \$60; Miss Schott's		Association, Indian.....	
Bible class, Wo. Aux., for Chinese Bible		Wayne—St. Mary's, Wo. Aux., Sp. for Fore-	2 00
reader, \$25; Young Men's Bible Class,		ign Missionaries' Insurance Fund.....	
through Indian Hope Association, for		West Chester—Holy Trinity Church S. S.,	35 93
"Clayton" scholarship, St. John's		Domestic, \$19.08; Foreign, \$16.85.....	
Church, South Dakota, \$60.....	145 00	Miscellaneous—Branch Wo. Aux., for sal-	6 81
Church of the Mediator, Foreign, \$66;		ary of Miss Mailes, Japan.....	
Wo. Aux., for salary of Miss Mailes, Ja-	72 03	<b>PITTSBURGH—\$1,388.45</b>	
pan, \$1; Sp. for Rev. Mr. Mellen, Cuba,	16 00	<i>Allegheny</i> —Christ Church, Domestic, \$60.57;	
\$5.....		Foreign, \$77.50; Mr. and Mrs. F. E.	1,138 07
Chapel of the Prince of Peace, Sp. for		Brunot, Domestic, \$500; Foreign, \$500..	
steam launch for Alaska.....		Emmanuel Church S. S., General, \$11;	36 00
St. Andrew's, Indian Hope Association,		Sp. for Bishop Spalding, Colorado \$25..	
Indian.....	11 00	<i>Brownsville</i> —"M. A. H." Wo. Aux., Sp.	2 00
		for Miss Suthon, Japan.....	20 93
		<i>Erie</i> —St. Paul's, Domestic.....	



<i>Franklin</i> —St. John's, Wo. Aux., Sp. for Domestic Contingent Fund.....	25 00	Oklahoma, \$5; Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Rowland Hall, Utah, \$5.....	73 66
<i>Meadville</i> —Christ Church, Wo. Aux., Sp. for Domestic Contingent Fund.....	15 00	<i>Columbus</i> —Church of the Good Shepherd, Wo. Aux., Foreign, \$1.44; S. S., Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$5.....	6 44
<i>Miles Grove</i> —Grace, Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00	Trinity Church, General, \$50; Wo. Aux., Sp. for scholarship, St. Margaret's School, Idaho, \$8.18; Sp. for work among Zenana women, India, \$16.36....	74 54
<i>North East</i> —Holy Cross, Foreign.....	1 90	<i>Dayton</i> —Christ Church, Wo. Aux., Sp. for St. Luke's Hospital, Denver, Colorado..	2 00
<i>Oakmont</i> —St. Thomas', "A Member," Foreign.....	100 00	<i>Delaware</i> —St. Peter's, Wo. Aux., for "Jennette H. Platt" scholarship, St. John's Mission, Cape Mount, Africa, \$10; Junior Aux., Sp. for salary of Miss Carter's lace-teachers, Minnesota, \$5.....	15 00
<i>Pittsburgh</i> —Ascension, Foreign.....	39 55	<i>Dresden</i> —Zion, Foreign.....	2 27
<b>QUINCY—\$2.00</b>		<i>Hillsboro</i> —St. Mary's, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	1 00
<i>Peoria</i> —J. A. and N. Dickinson, General....	2 00	<i>Lancaster</i> —St. John's, for Africa, \$2.25; Mrs. Reese, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Bishop Brooke, Oklahoma, \$5....	12 25
<b>RHODE ISLAND—\$477.40</b>		<i>Marietta</i> —St. Luke's, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona (of which Young Ladies' Guild, \$5), \$10; Sp. for Rowland Hall, Utah (of which Young Ladies' Guild, \$1), \$2.....	12 00
<i>Bristol</i> —St. Michael's, Domestic.....	75 60	<i>Portsmouth</i> —All Saints', Wo. Aux., Domestic, \$5.10; Foreign, \$5.20; Sp. for Rowland Hall, Utah, \$1; Sp. for Bishop Brooke, Oklahoma, \$1; Sp. for Bishop Kendrick, New Mexico and Arizona, \$1; Sp. for salary of Miss Carter's lace-teachers, Minnesota, \$5.....	18 30
<i>Providence</i> —All Saints' Memorial, Domestic, \$52.91; Foreign, \$54.49.....	107 40	<i>Springfield</i> —Christ Church, Wo. Aux., Sp. for "Rev. E. H. Cuming" scholarship, Utah.....	30 00
Grace, Domestic, \$50; Colored, \$50.....	100 00	<i>Worthington</i> —St. John's, Wo. Aux., Sp. for Bishop Brooke, Oklahoma, \$1; Sp. for Bishop Kendrick, New Mexico and Arizona, \$1.....	2 00
St. Stephen's, Wo. Aux., for "Carrington" (In Memoriam) scholarship, St. John's Mission, Cape Mount, Africa, \$25; through Indian Aid Society (of which "A Member," \$20), for salary of Mrs. Jane F. Johnstone, South Dakota, \$120.....	145 00	<i>Miscellaneous</i> —"Faith," for Harry and Louise Memorial scholarship, St. John's School, South Dakota.....	30 00
Miss Julia Larned, Wo. Aux., for "F. G. M." scholarship, Female Orphan Asylum, Cape Palmas, Africa.....	50 00		
<b>SOUTH CAROLINA—\$69.25</b>		<b>SOUTHERN VIRGINIA—\$299.41</b>	
<i>Blacksburg</i> —Atonement, General.....	2 06	<i>Augusta Co. (Stanton)</i> —Trinity Church S. S. and Junior Aux., for "Lizzie Gay Memorial" scholarship, St. Margaret's School, Tokyo, Japan.....	50 00
<i>Glenn Springs</i> —Calvary, General.....	5 60	<i>Botetourt Co. (Fincastle)</i> —Emmanuel Church, Foreign.....	1 25
<i>Greenville</i> —Christ Church, Foreign.....	6 30	<i>James City Co. (Williamsburg)</i> —Mrs. Gore, General.....	1 00
<i>Spartanburg</i> —Advent, General, \$12.06; Sp. for Rev. Mr. Morris' work, Brazil, \$10.....	22 06	<i>Isle of Wight Co. (Smithfield)</i> —Christ Church, Domestic and Foreign.....	15 84
<i>Summerville</i> —St. Paul's, Foreign, \$16.85; S. S., Sp. for St. Mary's Hall, Shanghai, China, \$12.80.....	29 65	<i>Mecklenberg Co. (Royalton)</i> —St. James', Wo. Aux., for Miss Sabine's work, Alaska.....	1 00
<i>Walhalla</i> —St. John's, General.....	3 88	<i>Montgomery Co. (Christiansburg)</i> —St. Thomas', Children's Missionary Society, Sp. for support of Toyo Harada in Mr. Osuga's Orphanage, Japan.....	26 50
<b>SOUTHERN OHIO—\$499.49</b>		<i>Nunsemond Co. (Suffolk)</i> —St. Paul's, Sp. for Mr. Osuga's Orphanage, Japan....	6 75
<i>Bellaire</i> —Trinity Church, Wo. Aux., Sp. for Mrs. Buford, Virginia.....	10 00	<i>Norfolk Co. (Norfolk)</i> —St. Luke's, for Mexico, \$5; General (of which "A Member," for the deficiency, \$5), \$118.32... ..	123 32
<i>Chillicothe</i> —St. Paul's, Wo. Aux., General, \$3.80; Sp. for salary of clergyman at Fort McKavett, Texas, \$10; Sp. for Mrs. Buford, Virginia, \$11.....	24 30	Branch Wo. Aux., Sp. for St. Mary's School, Spokane, Washington.....	50 00
<i>Cincinnati (Walnut Hills)</i> —Advent, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Rowland Hall, Utah, \$5.....	10 00	<i>Pittsylvania Co. (Danville)</i> —Epiphany, Wo. Aux., Sp. for Miss Sutton, Japan..	5 00
Christ Church, Wo. Aux., for "Rev. John W. McCarty" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Sp. for "Rev. I. N. Stanger" scholarship, Rowland Hall, Utah, \$20; Sp. for Bishop Peterkin's Hospital, West Virginia, \$6; Sp. for Bishop Brooke, Oklahoma, \$5; Sp. for Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for Miss Carter's lace-teachers, Minnesota, \$40; Sp. for Rev. R. L. Knox, Arapahoe, Nebraska, \$30.....	131 00	<i>Roanoke Co. (Roanoke)</i> —Christ Church, Foreign.....	2 50
Emmanuel Church—"Our Daughters," Wo. Aux., Sp. for salary of Miss Carter's lace-teachers, Minnesota, \$1; Sp. for Bishop Kendrick, New Mexico and Arizona, \$2; Sp. for Bishop Brooke, Oklahoma, \$2; Sp. for Bishop Talbot, Wyoming and Idaho, \$1; Sp. for Rowland Hall, Utah, \$1.....	7 00	Branch Wo. Aux., for Point Hope, Alaska, \$5; General, \$5.....	10 00
<i>(Avondale)</i> —Grace, St. Mary's Sisterhood, Wo. Aux., Sp. for salary of Miss Carter's lace-teachers, Minnesota.....	5 00	<i>Washington Co. (Abingdon)</i> —Through Rev. C. F. Smith, Sp. for Rev. J. L. Patton's School, Japan.....	6 25
<i>(College Hill)</i> —Grace, Domestic, \$12.35; Foreign, \$1.38.....	27 73		
<i>(Mt. Auburn)</i> —Church of Our Saviour, St. Martin's Guild, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona (of which Working Band, \$1), \$2; Sp. for Rowland Hall, Utah, \$2; Working Band, Wo. Aux., Sp. for salary of Miss Carter's lace-teachers, Minnesota, \$1.....	5 00	<b>SPRINGFIELD—\$36.27</b>	
St. Paul's, Wo. Aux., Domestic, \$26.83; Foreign, \$26.83; Sp. for Bishop Brewer, Montana, \$5; Sp. for Bishop Brooke,		<i>Belleville</i> —St. George's, General.....	5 20

<i>Mattoon</i> —Trinity Church, Domestic, \$1; Foreign, \$1.....	2 00	Tokyo, Japan, \$45; Mrs. Ren Tanoka, \$10; Sp. for Shige Nuki, "Holmes" scholarship, St. Margaret's School, Tokyo, Japan, \$5; Sp. for M. Nakamura, "Holmes" scholarship, St. Paul's School, Tokyo, Japan, \$5.....	145 00
<i>Springfield</i> —St. Paul's Cathedral, General	19 07	<i>Buffalo</i> —Ascension, Foreign.....	13 55
<b>TENNESSEE—\$4.40</b>		Church of the Good Shepherd, Domestic	3 83
<i>Nashville</i> —St. Ann's, Sp. for Brazil.....	4 40	Grace, Wo. Aux., for salary of Miss Goepp, Japan.....	5 00
<b>TEXAS—\$48.20</b>		St. Andrew's, Domestic.....	3 00
<i>Austin</i> —St. David's, Wo. Aux., Sp. for Domestic Contingent Fund, \$4; Sp. for Foreign Missionaries' Insurance Fund, \$20.....	24 00	St. John's, "W., " Sp. for Dr. Driggs, for St. Thomas' Mission, Alaska.....	1 00
<i>Houston</i> —Christ Church, Foreign.....	24 20	St. Paul's, Domestic, \$500; Wo. Aux., Sp. for St. Mary's Hall, Spokane, \$15; for salary of Miss Goepp, Japan, \$10.....	525 00
<b>VERMONT—\$105.00</b>		<i>Catawba</i> —E. P. Catterson, General.....	1 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for education of students under Rev. E. N. Joyner, Columbia, South Carolina, \$45; Sp. for Domestic Contingent Fund, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$50.....	105 00	<i>Catharine</i> —St. John's, Domestic.....	6 20
<b>VIRGINIA—\$220.97</b>		<i>Clifton Springs</i> —"A. F. C., " \$5; "In His Name," \$3, Domestic and Foreign.....	8 00
<i>Alexandria Co. (Alexandria)</i> —Christ Church, Wo. Aux., Sp. for Rev. J. L. Patton, Japan.....	50 00	<i>Corning</i> —Christ Church, Domestic.....	9 57
<i>(Alexandria)</i> —St. Paul's, Woman's Missionary Society, Sp. for Brazil.....	33 01	<i>Geneva</i> —St. Peter's, Domestic.....	6 11
Episcopal High School of Virginia, for "Mary B. Blackford" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	Trinity Church, Wo. Aux., Sp. for insurance of Bishop Graves, China, \$6; for "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4.....	10 00
<i>Charles City Co.</i> —Westover Parish, for "Robert Randolph Carter" scholarship, St. Mary's Hall, Shanghai, China.....	25 00	<i>Hornellsville</i> —Christ Church, Wo. Aux., Sp. for St. Mary's Hall, Spokane.....	10 00
<i>Clarke Co. (Millwood)</i> —Christ Church, Indian, \$1.25; for "William Norborne Nelson" scholarship, St. Mary's Hall, Shanghai, China, \$25; "Whatsoever Circle of King's Daughters," for "Evelyn Byrd Page Lee" scholarship, St. Augustine's School, Africa, \$10.....	36 25	Mrs. L. Windsor, Wo. Aux., Sp. for scholarship, King Hall, Washington, D. C., \$6; Sp. for insurance of Bishop Graves, China, \$4; "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4.....	14 00
<i>Gloucester Co.</i> —Weir and Abington Parishes, Wo. Aux., Sp. for Rev. J. L. Patton, Japan.....	9 10	<i>Le Roy</i> —"Anonymous," Colored, 50 cts.; China, 51 cts.....	1 01
<i>Prince William Co. (Haymarket)</i> —St. Paul's, for Alaska, \$1; Domestic, \$17; Sp. for Brazil, \$11.....	29 00	<i>Lockport</i> —Grace, Domestic.....	28 22
<i>Spottsylvania Co. (Fredericksburg)</i> —Trinity Church, Colored, \$5.46; General, \$8.15.....	13 61	<i>Palmyra</i> —Mrs. J. G. Webster, Colored.....	5 00
<b>WESTERN MICHIGAN—\$146.18</b>		<i>Penn Yan</i> —St. Mark's, Domestic, \$4.45; Wo. Aux., Sp. for insurance of Bishop Graves, China, \$5.....	9 45
<i>Allegan</i> —Church of the Good Shepherd, Wo. Aux., for "Ellen E. Robinson" scholarship, St. Elizabeth's School, South Dakota.....	7 50	<i>Phelps</i> —St. John's, Domestic.....	8 50
Wilke's family Mite Chest, General.....	7 25	<i>Rochester</i> —Christ Church, Domestic.....	287 24
<i>Battle Creek</i> —St. Thomas', Foreign.....	6 25	St. James', Domestic.....	50 00
<i>Flint</i> —St. Paul's, Foreign.....	10 18	St. Luke's (of which through Wo. Aux., \$300.25), Foreign, \$329.42; Sp. for Bishop Graves, The Platte, \$25; Girls' Friendly Society, Wo. Aux., for salary of Miss Francis, South Dakota, \$3.....	357 42
<i>Grand Rapids</i> —St. Mark's, Colored, \$25; Sp. for St. Paul's College Building Fund, Japan, \$10; Sp. for Rev. A. Ware Massey, Kent Co., Maryland, \$20; Wo. Aux., for Colored Salary Fund, \$40.....	95 00	St. Paul's, Wo. Aux., Sp. for St. Mary's Hall, Spokane, \$11; "John G. Webster" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$4; Sp. for scholarship, King Hall, Washington, D. C., \$10.....	25 00
<i>Kalamazoo</i> —St. Luke's, Junior Aux., Sp. for St. Mary's Orphanage, Shanghai, China, \$5; Sp. for Miss MacRae, China, \$5; for Dr. Driggs, Alaska, for moving buildings, \$10.....	20 00	Joint meeting city branches, Wo. Aux., Sp. for Rev. Y. K. Yen, for Intermediate Stations Fund.....	20 00
<b>WEST MISSOURI—\$4.11</b>		"A Friend," for "Clergyman's" scholarship, St. Paul's College, Tokyo, Japan.....	10 00
<i>Independence</i> —Trinity Church, Domestic and Foreign.....	3 60	<b>WEST VIRGINIA—\$74.38</b>	
<i>Waverly</i> —"Anonymous," Foreign.....	51	<i>Hedgesville</i> —Mt. Zion, General.....	10 00
<b>WESTERN NEW YORK—\$1,553.29</b>		<i>Huntington</i> —Trinity Church, Foreign.....	5 15
<i>Addison</i> —Church of the Redeemer, Domestic.....	3 14	<i>Moorefield</i> —Emmanuel Church, \$2.07; Dr. H. McS. Gamble, \$1, Foreign.....	3 07
<i>Attica</i> —Missionary Box No. 88,427, General	7 00	<i>Romney</i> —St. Stephen's, Foreign.....	2 19
<i>Brockport</i> —St. Luke's, Daniel and Mrs. M. J. Holmes, for "Holmes" scholarship, St. Paul's School, Tokyo, Japan, \$40; "Holmes" scholarship, St. Margaret's School, Tokyo, Japan, \$40; "Holmes" scholarship, St. Timothy's School,		<i>St. Albans</i> —Mite Chest No. 29,405, Domestic, \$3.41; Family Missionary Box No. 5,726, Foreign, \$9.75.....	13 16
		<i>Union</i> —All Saints', Foreign.....	21 55
		<i>Wheeling</i> —St. Luke's, Domestic.....	19 26
		<b>MONTANA—\$50.00</b>	
		<i>Helena</i> —St. Peter's, General.....	25 00
		<i>Miscellaneous</i> —Branch Wo. Aux., for Miss Sabine's salary, Alaska.....	25 00
		<b>NEVADA AND UTAH—\$5.35</b>	
		<i>Utah.</i>	
		<i>Layton</i> —St. Jude's S. S., General.....	5 35
		<b>NEW MEXICO—\$5.70</b>	
		<i>Santa Fe</i> —Holy Faith, General.....	5 70



**NORTH DAKOTA—\$19.26**

<i>Park River</i> —Mission, General.....	5 25
<i>St. Thomas</i> —St. John's Mission, Domestic and Foreign.....	14 01

**NORTHERN TEXAS—\$7.85**

<i>Bonham</i> —Trinity Church, Domestic.....	3 75
<i>Terrell</i> —Church of the Good Shepherd, General.....	4 10

**SOUTH DAKOTA—\$55.54**

<i>Crow Creek</i> —Grace Mission, King's Daughters, Wo. Aux., Sp. for Bishop Hare's Native Clergy Fund.....	13 85
<i>Rosebud Agency</i> —Advent, Wo. Aux., Sp. for Deaconess Home, China.....	5 00
<i>Calvary</i> , Wo. Aux., Sp. for Deaconess Home, China.....	1 85
<i>St. Matthew's</i> , Wo. Aux., Sp. for Deaconess Home, China.....	1 00
<i>St. Thomas</i> , Wo. Aux., Sp. for Deaconess Home, China.....	4 85
<i>Lower Brule (Cedar Creek)</i> —Wo. Aux., Sp. for scholarship, Deaconess House, China.....	15
<i>Pine Ridge Agency</i> —Holy Cross, Domestic	2 00
<i>St. Julia's Chapel</i> , Domestic, 57 cts., Foreign, \$1.93.....	2 50
<i>St. Philip's</i> , Domestic, \$4; Foreign, \$4.57..	8 57
<i>St. Andrew's</i> , Domestic, 10 cts.; Foreign, 15 cts.....	25
<i>St. Paul's</i> , Domestic, 76 cts.; Foreign, \$1..	1 76
<i>St. Peter's</i> , Domestic, 35 cts.; Foreign, 40 cts.....	75
<i>St. Mary's Station</i> , Domestic, 5 cts.; Foreign, 10 cts.....	15
<i>St. Luke's</i> , Domestic, 40 cts.; Foreign, 43 cts.....	83
<i>(Corn Creek)</i> —Inestimable Gift, Wo. Aux., Mite Boxes, Domestic, \$1.50; Sp. for scholarship, Deaconess Home, China, \$1.....	2 50
<i>Flandreau</i> —St. Mary's, Wo. Aux., Sp. for scholarship, Deaconess Home, China...	30

<i>Mitchell</i> —St. Mary's, Domestic, \$1; Indian, \$1; Colored, \$1; Foreign, \$1.....	4 00
<i>Watertown</i> —Trinity Church, Domestic and Foreign.....	5 23

**WESTERN TEXAS—\$19.66**

<i>San Antonio</i> —St. Luke's S. S. and Flores Street Mission S. S., Sp. for steam launch for Rev. Mr. Prevost, Alaska....	1 75
<i>St. Paul's Memorial</i> , Domestic and Foreign.....	17 91

**MISCELLANEOUS—\$1,485.75**

Interest, Domestic, \$1,038.57; Foreign, \$346.18.....	1,384 75
"A Poor Woman," for Japan.....	1 00
Through <i>The Churchman</i> , General.....	100 00

**FOREIGN—\$55.36**

<i>Brazil, Porto Alegre</i> —Missionary Meetings, for China.....	7 36
<i>Canada, Clarksburg</i> —"C. C. C." for China, \$5; Africa, \$5.....	10 00
<i>Toronto</i> —St. Peter's, Wo. Aux., Sp. for Rev. Paulus Moort, for Girls' School Building Fund.....	10 00
<i>China, Shanghai</i> —St. Mary's Hall, through W. Aux., Sp. for support of St. Mary's Day-school, Shanghai.....	28 00

**LEGACIES—\$1,002.47**

<i>Mass., Boston</i> —Estate of Miss Helen Gordon, income to the Society, from copy-right.....	4 58
<i>Mass., Pittsfield</i> —Estate of Miss Elizabeth S. Newton, to the Society.....	997 89

Receipts for the month.....	\$38,392 11
Amount previously acknowledged.....	106,467 76

Total contributions, legacies and specials from September 1st, 1894.....	<u>\$144,859 87</u>
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**APPROPRIATIONS, SEPTEMBER 1894-1895.**

DOMESTIC—(Of which for Indian Missions, \$50,715.00; for Missions to Colored people, \$56,170.00)	\$269,635 00
FOREIGN.....	205,977 00
	<u>\$475,612 00</u>
Deficiency September 1st, 1894, Domestic.....	11,380 17
Foreign.....	24,475 22
	<u>35,855 39</u>
Total.....	<u>\$511,467 39</u>

**CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1894.**

(Excluding Legacies and Specials.)

DOMESTIC—(Of which designated for Indian Missions, \$6,277.77, Missions to Colored people, \$5,609.53, including one-half of general offerings, \$6,049.38).....	\$54,517 66
FOREIGN—(Including one-half of general offerings, \$4,723.52).....	87,970 88
Total.....	<u>\$92,488 54</u>

**Required from Jan. 1st, 1895, to Sept. 1st, 1895, for Domestic Missions \$226,497 51  
for Foreign Missions 192,481 34**

**Total required to September 1st, 1895..... \$418,978 85**

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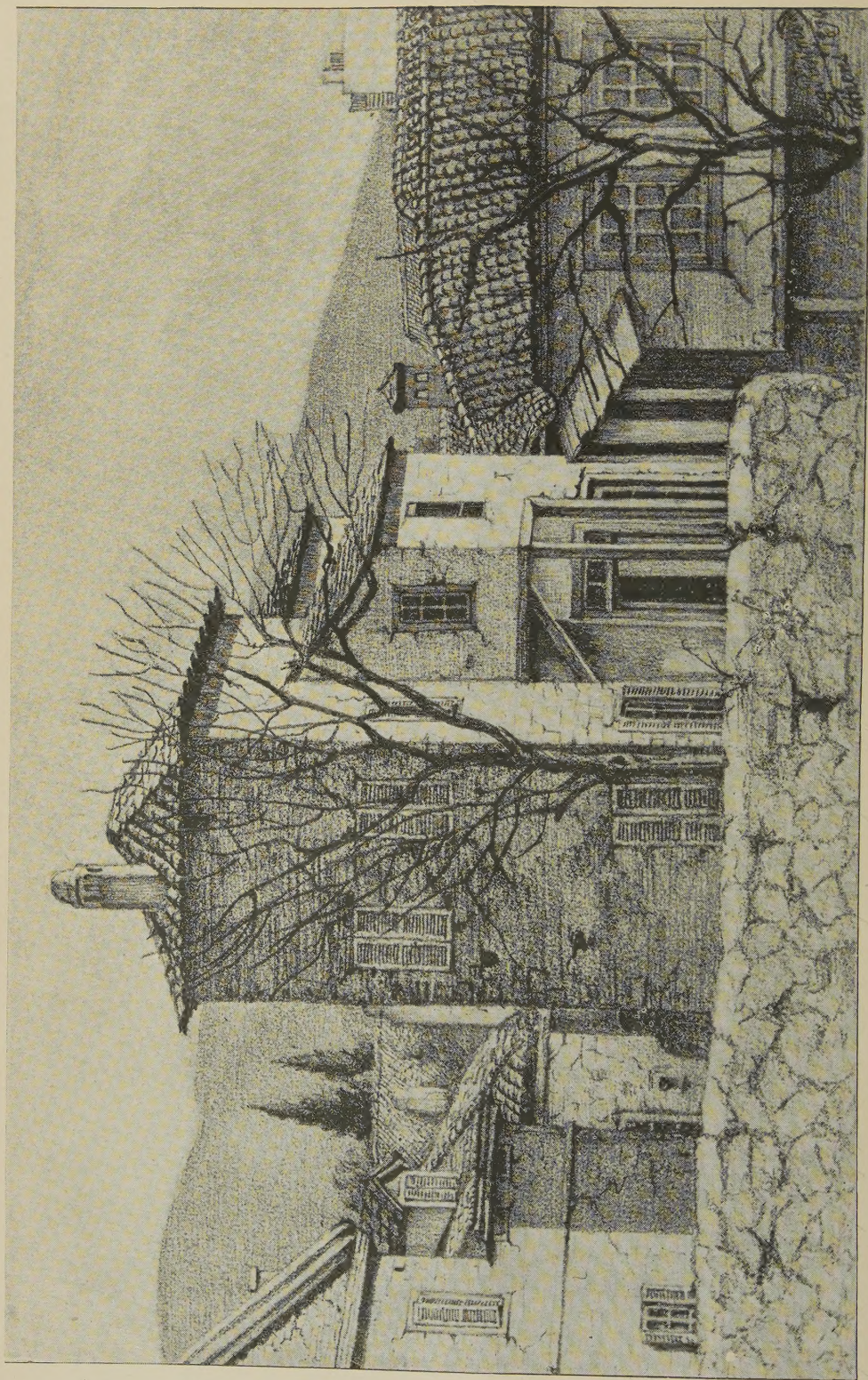
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